

A
R E P L Y

T O

Dr. *Waterland's* Remarks

On a PAMPHLET entitled,

*The Unity of GOD not inconsistent
with the Divinity of Christ.*

By the AUTHOR of *The Unity, &c.*



L O N D O N.

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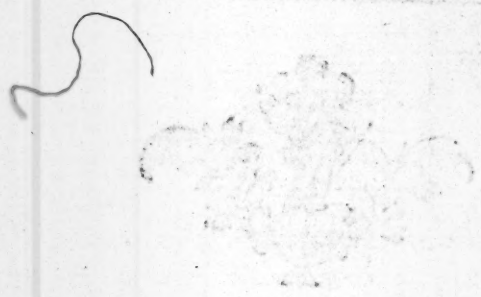
TO

Dr. W. A. Lewis's Remarks

on the

The Church of GOD not in any way
to be the Church of Christ

By the Author of "The Church of GOD"



LONDON

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Dr. *Waterland's* Remarks.



It is with Grief I see the present Controversy, relating to the Doctrine of the Trinity, managed with Bitterness and Wrath by Divines, and made the unhappy occasion of unrighteous Excommunications, and unchristian Schisms, to the great Dishonour of Almighty GOD, and of his Christ, to the Scandal of the Christian Church, and to the Joy of its Enemies. I do not wonder at the wild Conduct of the ignorant Vulgar, when Divines, and Learned Men set them an Example, and study to provoke their intemperate Zeal, by rash and unwarranted Censures of their Brethren, and by loading them with Names of Reproach, which fire the People's Spirits against them, as if they were Men of little Sense, of a profligate Conscience, and profess'd Enemies to Christ and the Gospel. Dr. *Waterland* has done as much in this kind, as any Man of Learning ever did; who, while he makes a shew of confuting our Notions by Argument, seeks to raise the Passions of his Readers, and to gain their Assent, by the low and unworthy Methods of Positiveness, Dictating, Contempt, and Misrepresentation: Many Instances of which,

will be set before the Reader in the following Pages, and fully prove the Charge.

The Doctor's Remarks on my Pamphlet, begin with a Misrepresentation of the Title. He would suppose, that by the *Divinity of Christ*, I meant, *Nominal Divinity only*; whereas I had declar'd it to be my Opinion, that the Son has real and proper Divinity as well as the Father, tho' in Subordination to him, and therefore is call'd, *God, in the same proper*, tho' in a subordinate Sense. Unity p. 11. And, with the Doctor's leave, I will now confirm this from what he himself has said, in his *Defence of his Queries*, p. 49, 50. He observes, that when any Being, besides the Supreme GOD, is call'd *God*, 'tis because it *resembles him*; and that, if any Being resembles GOD in some particulars only, and not in all, it is call'd, *God*, in an improper and figurative Sense. Now, from this I conclude, that, if any Being does resemble the Supreme GOD, in every particular, that is included in the Idea of GOD, that Being is a *God*, and may be call'd so, in a proper Sense. Wherefore, since the Son of GOD resembles his Father, or is the express Image of the invisible GOD, in every Perfection that the Father possesses, and in every Relation that he bears to the Creatures; the Son really is a *God*, and is call'd so, in a proper Sense. Yet there is still this difference, that GOD the Father has his Being and Perfections from none, whereas the Son is a distinct Spirit from him, and received his Being and Perfections from the Father. The Father is Supreme in all his Relations to us (as Creator, King, Saviour, &c.) whereas the Son is Subordinate to the Father in those Relations, being our Creator, King, Saviour, &c. under the Father. However, this difference does not make the Word *God*, to be used improperly, when applied to the Son: but only signifies, that when it is applied to the Father, it is taken in the *Emphatical*, or *highest* Sense, as denoting the *Supreme GOD*; and that, when applied to the Son, it is to be taken, not in the *Emphatical*, but in a *Subordinate* Sense; for the *Emphatical* and *Un-emphatical* Sense are both the proper Sense. This the Doctor allows also, in his *Preface to his Eight Sermons*, p. 37. where he says, 'The Father only is the true GOD *Emphatically*,' and yet supposes the Son to be God in the proper Sense notwithstanding. The Doctor adds indeed,

indeed, *Defence*, p. 52. 'That nothing is *properly* God 'that is not *Supreme*.' But if he will think again, he will find, his own Scheme, as well as mine, makes *Supremacy* necessary only to the Notion of the *most high GOD*, above whom there is no *GOD*; but not to the Notion of a Person that is Subordinately God. It appears then, that the *Doctor* must agree with me to distinguish the Senses of the Word, *God*, first into the *proper* and *improper* Sense; and then to distinguish the *proper* Sense into the *Emphatical*, or *Supreme*, and into the *Subordinate*, or *Unemphatical*. For he cannot avoid this without contradicting his own Concessions. However, if any others do not like this way of speaking, but shall choose to call the Supreme and Subordinate, *Two different* Senses, the one, the *improper*, the other the *proper* Sense, and shall yet mean no other than we do; I shall be easy, having no Inclination to contend about Words; tho' still I shall desire my Liberty to express myself in the manner that I judge most natural and accurate.

The *Doctor* proceeds to represent me as an *Arian*, *Preface*, p. 29. because, no doubt, he has no concern for any thing but *Truth*, and is willing that it should prevail, in spite of all the Prejudices, to which it is obnoxious, by having odious Names fix'd upon it. To support this Charge, he refers to four Passages in my Book; which will not, if all put together, amount to a Proof; much more than that being necessary to constitute an *Arian*. For many Catholics have not scrupled to assert, That the Son is a distinct Spirit from the Father, and his Instrument in the Creation; (*) and that the Father is the only true *GOD*, and only knew the Day of Judgment. Instead of calling me *Arian* for such Assertions, it had been more becoming a Disputant, to have examin'd, and answer'd what I urg'd in Proof of them; which he has not in the least attempted.

The *Doctor*, having set the Title, and the Author in a false light, comes next to examine the Performance, which also he misrepresents. 'He does not (says Dr.

* The *Doctor* himself says, *Defence*, p. 184. 'The Father as *Supreme*, 'issued out Orders for the Creation, and the Son executed them.' And I meant no more.

' *W.*) undertake to show that the *Received Doctrine* can-
 ' not be true ; or that his own *must* be true ; — but
 ' he is content to show that his *Doctrine may* be true,
 ' notwithstanding one or two Arguments which I have
 ' made use of against it.' A few Words will set this
 Matter right. I undertook to prove, in the first place,
 that the Father and Son are two *distinct Spirits*. Under
 the third Head (where I was seeking how we ought
 to reconcile these two Propositions, *viz. The Father on-
 ly is GOD, and the Son is God*) I said more than once,
*It is a Demonstration, that the Difficulty must be solved,
 not the Doctor's, but my way.* Under the fourth Head,
 I undertook to *demonstrate*, ' That the Father alone is
 ' the Supreme and Ultimate Object of Worship : That
 ' Christ is to be worshipped only as Mediator : and
 ' That all the Worship, which is to be given to Christ ;
 ' must redound to the Glory of GOD.' These things
 I attempted ; and now I appeal to the *Doctor* himself on
 his second Thoughts, whether I did not undertake to
 show that his Doctrine, at the very Foundation of it,
cannot possibly be true, and that my own *must necessarily*
 be so : and consequently, that there can be no Argu-
 ments to prove it to be false. And I appeal with the
 more Confidence to the *Doctor*, because he has been so
 kind to me, however unjust to his own Book, as to
 contradict himself upon this Head, p. 31. where he re-
 presents me as pretending to shew, that he has no suf-
 ficient grounds for his Doctrine, *That the Father and Son*
are one GOD. For, if I pretended to prove this, I
 am sure, I undertook to shew, that the receiv'd Doc-
 trine is not, and cannot be true.

I apply'd myself particularly to the English and un-
 learned Readers, because I knew they had a right to
 be assisted in judging of this Controversy ; and was
 sensible, that all the important parts of it might be
 made plain to them ; and I cannot but wonder to find
 the *Doctor* supposing the contrary. He says, p. 30. his
 ' Argument is learned, and must lose much of its Force
 ' and Strength, on the *Orthodox* side, when stript of
 ' its additional Advantages from History and Antiqui-
 ' ty.' How unhappy then is the Case of the unlearn-
 ed, who have neither Ability nor Leisure to acquire so
 much Knowledge of *Hebrew* and *Greek* History, as is
 necessary to discover the Force of the main Arguments
 against

against a supposed damnable Error! Is the Understanding of *Rabbies* and *Fathers*, as well as of plain Scripture, necessary to Salvation? I strip his learned Arguments of these Ornaments, because I knew there is no need of them. If he can prove from Scripture, that the Father and Son are the one GOD; I shall entirely submit to the Argument, and not think any thing wanting from History and Antiquity to give it any additional Strength. For if History and Antiquity did universally run against it, I should still determine on the side of plain Scripture.

I thank the *Doctor* for the vast Honour he has done our Cause, by allowing us to suppose, that our main Arguments owe none of their Strength to History and Antiquity. We take the Scriptures to be so plainly on our side, that we dare trust to them alone, without colouring our Reasons with human Embellishments. And, if the *Doctor* were not sensible, that the Gospel is not express enough on his side, he would not seek an Advantage in Antiquity. However, I do not think, that my Arguments will lose any of their Force, if the Appeal be made to it. I am sure, the earliest Writers of the Christian Church are far enough from teaching the *Athanasian* Doctrine. I carefully examin'd all the *Doctor's* Citations from the *Antenicene* Fathers, which he collected in his *Defence*, except *Hippolitus*, whose Writings I have not: And, as I thought, before I had seen his *Defence*, that the Fathers were against him; so, since that, I have been the more confirm'd in my Opinion, by observing the unfair Artifice he is forc'd to use, to make them appear Witnesses for him. I would give Instances, were not this Work already in better Hands.

I proceed to consider *Doctor Waterland's* Remarks on the Argument itself. He has reduced what he has pick'd out to examine, to five Heads. The first of them is, that I pretend, 'That the *Doctor* has no sufficient Grounds for charging our Doctrine with the Belief or Worship of two Gods;' p. 31. I had said, that the Phrase, two GODS, signifies, two *Supreme*, *Independent* GODS: which I undertook to prove by three Arguments, *Unity*, p. 32, 33. In the first place, I alleged, that this is the meaning of all like Expressions: and particularly I observ'd from *Matth. vi. 24.* That tho' a Man may serve one *Supreme*, and one *Subordinate* Master, yet he cannot
serve

serve two Masters : Wherefore the Phrase, *two Masters*, must signify two *Independent* Masters. Upon this the Doctor remarks, p. 32. ' That it may appear somewhat ' harsh to put God and Mammon, so much upon the ' level, as to suppose them two co-ordinate or independent ' Masters.' I reply ; Tho' Mammon has no Right to set up for a Master at all ; yet, 'tis evident, he actually does assume Dominion, and affects to appear as Men's Master, not under God, but in *opposition* to him ; and hereby impiously sets himself upon a Level, as to Authority, with God. I was surpriz'd to find Dr. Waterland so squeamish, as to censure that innocent Expression, *Unity* p. 32. ' Two Masters are such, as are independent on ' each other ; as Christ fairly hints by instancing in ' God and Mammon. Mammon is not God's Deputy, ' but Enemy and Rival.'

' But waving that (says he) it is very plain that the ' Text is meant of two *opposite* or *disagreeing* Masters, ' whether co-ordinate or sub-ordinate.' The Doctor, it seems, has a particular Fancy of his own, that two opposite or disagreeing Masters, may, notwithstanding their Opposition, be one subordinate to the other. Whereas every one else knows, that upon the Commencement of the Opposition, the Subordination immediately ceases *in fact* ; tho' one has still a Right to a Superiority over the other. When Adonijah rebell'd against David, his Father, and his King, he undoubtedly set himself, at least, upon a Level, and in Co-ordination with the King, however he ought to have remain'd in Subordination to him.

That the Text is meant of two *opposite* or *disagreeing* Masters, I readily allow, and had thus interpreted it, *Unity* p. 32. ' Mammon is not God's Deputy, but ' ENEMY and Rival ; and commands the directly ' CONTRARY to what God does.' For I do not see any great Difference between *Enemy* and *Disagreeing*, *Opposite* and *Contrary*. And yet still this Instance is full to my Purpose, for two Reasons : (1.) Because two *opposite* Masters are certainly *independent*, as Masters, and co-ordinate, in fact, in the Point of Authority, how wrong soever the one may be in claiming it. But if, *Two Masters*, signifies, Two *opposite* Masters ; then it must, at least signify, Two *independent* Masters : And for the same Reason, the Phrase, *Two GODS*, must denote, at least, Two

Two independent GODS. (2.) As the Disagreement of two Masters evidences their Independency; so their Independency is supposed to imply their Disagreement: Since it was scarce ever known, that two independent Masters were *wise enough and good enough to agree constantly in every thing*. If they should thus agree, yet they would be *two Masters* notwithstanding: for their *Independency* is that, which immediately constitutes them two Masters. And the only Reason, why Disagreement and Opposition are to be consider'd in our Saviour's Instance of GOD and Mammon, is, that Mammon could not have appear'd independent on GOD, without opposing him. Opposition made them independent as Masters, and Independency immediately made them two Masters.

Let the *Tritheists* now make what Advantage they can of this Instance. Three distinct Spirits, equal, co-ordinate, and independent, are three GODS, how perfectly soever they may agree. In this Case, Opposition does not at all come under Consideration; whereas, should a Being created by GOD, and by Nature subordinate to him, take upon him to rival GOD in his Supreme Authority, or Worship; he must set himself up in Opposition to GOD, or else he could not appear independent on him.

The *Doctor* adds, p. 33. ' But what hinders this Text ' from being at all serviceable either to him or the *Tritheists*, is, that the Expression here in *St. Matthew*, is somewhat particular and unusual; and can by no means ' be made a Rule of Speech, against the more general ' and current use of Language.' When he will condescend to tell the World, how this Expression, *No Man can serve two Masters*, is particular and unusual, and what is the more general and current use of Language, I shall consider it: at present I cannot, because I do not understand him, nor can I meet any one that does.

I had said, *Unity*, p. 33. ' A Sovereign King, and a ' Subordinate King, such as *David* and *Solomon*, *Pharaoh* ' and *Joseph*, are never call'd, two Kings.' *Dr. Waterland* answers, p. 33. ' *David* and *Solomon* were not, that I ' know of, each of them a King at the same time.' I am sorry for that; and therefore shall here take upon me to tell the *Dr.* how he, or even an unlearned Reader may know it. If he will please to read, *1 Kings*, ch. I. he cannot miss it. I shall transcribe a few Passages of

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that Chapter for the Doctor's Information, v. 39. *And Zadok—anoined Solomon—and all the People said, GOD save King Solomon.* v. 43. *Our Lord King David hath made Solomon King.* v. 46, 47. *Solomon sitteth on the Throne of the Kingdom.* And moreover the King's Servants came to bless our Lord King David. —and the King bowed himself upon the Bed. v. 51. — *Adonijah feareth King Solomon.* — let King Solomon swear, — v. 53. *So King Solomon sent—he came, and bowed himself to King Solomon.* Tho' the Dr. will not, yet the Scripture does acknowledge each of them to be King at the same time. Solomon was a King, tho' David was living: and David was the King still, tho' Solomon was actually anoined, and proclaimed King: So that this Instance was far enough from being impertinent.

I had, in the same Passage, spoken of Pharaoh and Joseph as a Sovereign, and a Subordinate King; That is, says the Doctor, a King and no King. I was not aware of any great Impropriety in calling each of them, a King, since each was a Ruler of a Kingdom, Psal. CV. 20, 21. But I shall stick to the Title of Ruler, which the Scripture has given to each; and then the Impertinence of the Doctor's Turn will fully appear. For, in this Case, his Words would stand thus; 'This Writer endeavours to find an Instance of a Sovereign and Subordinate Ruler, which together were not two Rulers. He instances in Pharaoh and Joseph; that is, a Ruler, and no Ruler.' If my Word had been, Ruler, instead of King, the Dr. must have omitted this Remark. For, I presume, he would not have said, Joseph was no Ruler, since the Holy Ghost expressly calls him so. Pharaoh was the Ruler, and Joseph was a Ruler, and yet they were not two Rulers. So easy a Matter is it to meet with two that are each a Ruler, or a King, and yet are not two Kings, or Rulers.

My second Argument to prove, that the Phrase, Two GODS, signifies, Two Supreme GODS, was this, Unity p. 33. 'Since one Saviour, one Master, one Potentate, one Father, one Lord, one Shepherd, &c. signify one Supreme Saviour, Potentate, Master, &c. as has been already shewn: Then two Saviours, two Masters, &c. must denote two Supreme Saviours, Masters, &c. And, in like manner, as, one GOD, has been prov'd to signify, one Supreme GOD: So, two GODS, must necessarily signify,

' signify, two *Supreme Gods*.' The Dr. answers, *Preface* p. 33, 34. ' But for any thing he knows, *one Saviour, one Master, one Potentate, &c.* may as well signify one *Heavenly, or one Adorable, or one necessarily-existent Saviour, Master, Potentate, &c.*' I reply, *For any thing, the Dr. knows*, these Phrases must be interpreted my way: nor will I ever yield, that, *Perhaps*, is a better Argument on his side than on mine. But I shall not enter into a Dispute about this, because either the Dr. does not give a different Interpretation of these Phrases; or, if he does, my Argument will have as much Force, when founded upon his Interpretation, as upon my own.

I had interpreted the Phrase, *one Master*, to signify a *Master in the highest Sense of the Word*: The Dr. will have it to signify, one *Heavenly, or one Adorable, or one necessarily-existent Master*. Now, I pray, where is the mighty difference between us? Is not one *Heavenly, or Adorable, or necessarily-existent Master*, a *Master in the highest Sense of the Word*? And must not all else, that are call'd *Masters*, and are not his *Enemies*, be *Masters Subordinate* to him? If this Passage of the Doctor be not a full Concession of what I had advanc'd, however he aims to disguise it, I know not what to make of it.

But supposing his Expressions should not be equivalent to mine; still I am safe and easy, since upon his own Interpretation of the Phrases, my Argument will lose nothing of its Force. For then, *one GOD*, must signify, one *Adorable, or one necessarily-existent GOD*. And when the Scriptures call the Father, *the one, or the only GOD*, they must mean, according to the Dr. that the Father alone is an *adorable, or a necessarily-existent GOD*, and that any Spirit or Person distinct from him, that is honour'd with the Title of *God*, is not *adorable, or not necessarily-existent*. So that, since the Son is a distinct Person and Spirit from the Father, the Doctor's Rule for interpreting emphatical Expressions will oblige him to say, that Christ is not *necessarily-existent, nor adorable* as the ultimate Object of Worship, that is, he is *God in a Subordinate Sense of the Word*.

The Dr. takes no Course to prevent this Conclusion, but by adding, ' One in some distinguishing, emphatical Sense, yet not excluding what essentially belongs to that

one. If we apply this, as the Dr. designs we should, to such Texts as call the Father, *the one*, or, *the only GOD*; his Interpretation of them will be, 'The Father is the one GOD in some distinguishing, emphatical Sense, yet not excluding what essentially belongs to that one GOD.' That is, as he more fully expresses the Thought, *Sermon*, p. 272. 'The exclusive Term, *only*, is not to be so strictly interpreted, as to exclude what essentially belongs to the Father, and may be reckon'd to him, as included in him, his *WORD* or *SPIRIT*.' Admitting this, still the Father alone is, in an emphatical and distinguishing Sense, the one GOD: So that, if the Son and Spirit are not the Father himself, or Attributes of him, but (as the Dr. styles them, *Sermon*, p. 12.) *real, living, substantial Things or Persons, distinct from the Father*; their belonging essentially to the Father, as much as one Person can to another, will not hinder their being excluded from being GOD in the same distinguishing, emphatical Sense, as the Father is. And it will remain, that when the Son is call'd GOD, this Word is used, not in the emphatical, but in a lower Sense. But the Dr. may be supposed to object, 'Tho' the Son be excluded from being GOD in the distinguishing emphatical Sense; yet he is not excluded from being God, in the *proper* and *highest* Sense: Since he essentially belongs to the Father and is included in him.' I reply, if the Son be not GOD, in the *emphatical* Sense, he cannot be GOD in the *highest* Sense: There being no difference between these two Words, save that *highest* is an *English*, and *emphatical* a *Greek* Word, which the Dr. in the *Simplicity of his Heart*, no doubt, chose, the better to disguise his meaning, to blind the Eyes of the unlearned, and to conceal the Contradiction. If he were arguing upon my Principle, *That the Father and Son are two distinct Spirits*, he would certainly then own all this. And he ought to have argued upon it; since I had proved it, *Unity*, p. 7, 11. and he has let it stand undisputed: Nor ought he to have advanced a Supposition, which is entirely inconsistent with it. For as long as it is allow'd, that Father and Son are two distinct Spirits, it cannot be suppos'd, that *the Son essentially belongs to the Father, and is included in him*, in the Sense in which the Doctor understands these Expressions, if they have any meaning at all, which, I am satisfied, they have not.

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The Dr. next objects to my Explication of the Phrases, *one Saviour, one Lord, &c.* as signifying the *Supreme Saviour, Lord, &c.* That Christ is *emphatically and eminently stiled, one Lord, and our Saviour.* I answer, in the Sense, in which he is stiled, *Lord and Saviour,* he is the *Supreme Lord and Saviour.* That is to say, he is the highest of all *Constituted Lords*; there being no Lord, in this Sense (tho' there is a *GOD*) above him: And he is the highest of all *exalted Saviours.* And it is manifest, that the Father must be excepted, who constituted, or made him Lord, *Acts II. 36.* and who exalted and rais'd him up to be a Saviour, *V. 31. XIII. 23.*

He advances, 'That if *one GOD* signifies one *Supreme GOD*; then, since all but the *Supreme GOD* are excluded from being Gods, in any *religious* Sense, the Consequence is, that an *Inferior God* is no *God.*' The Fallacy here is exceedingly obvious, and has been fully laid open already, *Unity, p. 34.* whither I refer the Dr. who as yet has made no Reply to it. I now add, if we apply this kind of Talk to a parallel Case, the Doctor himself, I should hope, would have Honesty enough to give it up as vain. *GOD* says, *Isaiah XLIII. 11. Besides me there is no Saviour:* Yet the Man Christ Jesus is call'd a Saviour, *Acts V. 31. Him hath GOD exalted — to be — a Saviour.* In this Case, the Doctor's Sentence must run thus: 'Since all but the *Supreme Saviour,* are excluded from being Saviours, in any *religious* Sense; the Consequence is that an *inferior Saviour* is no Saviour. Now the Dr. must allow, that the Man Christ Jesus is a Saviour, in a *religious* Sense, and yet that he is not the *Supreme Saviour,* but a Saviour under *GOD.* Even so, the Son may be God in a *religious* Sense, tho' he is not the *Supreme GOD* but Subordinate to him.

Upon the whole, I am fully assured, that I was not far from proving my Point (that the Phrase, *two GODS,* signifies, two *Supreme GODS,* or, that a *Supreme GOD,* and a God Subordinate to him are not two *GODS*) and that I took a certain and infallible Rule for the interpreting emphatical Appellations: Since neither Dr. *Waterland's* Learning, nor Art could furnish out one considerable Objection against it.

The Dr. proceeds, in the next place, *p. 34. to consider whether my Notion be not capable of a clear Confutation.*

tion. ' I had before argued (says he) that *one GOD* * and *another GOD* make *two GODS*; or else one of * them is *no GOD*, contrary to the Supposition.' This I answer'd, *Unity*, p. 34. to which the Dr. has not offer'd one Word of Reply.

But now he offers one *Argument* more, p. 35. to prove, that a *Supreme GOD*, and a *Subordinate God* may properly be call'd *two GODS*: which is this; ' The *Pagans*, tho' they profess'd generally (as is well known * to the learned) *one only Supreme GOD*, looking upon * all the rest as *Subordinate Ministers* of the *one Supreme*, * yet stand charged with *Polytheism*, by the *Jews*, by * the ancient *Christians*, by the common Consent of * Mankind.' This is one of the additional Advantages from *History* and *Antiquity*, with which he endeavours to set off his Argument. But it happens very unfortunately for the Dr. that *History* and *Antiquity* will not, in this Case, yield him the least Advantage; and he himself, in this very Page, takes care that it shall not.

It is true, the *Learned* among the *Pagans*, whose Writings have reach'd our Times (that is, not one of 10000) did generally profess it to be their Opinion, That there is *one only Supreme GOD*, and that all others, who were call'd Gods, were his *Subordinate Ministers*. And yet I still maintain, that neither they nor their Adversaries did suppose a *Supreme GOD*, and a *Subordinate God* to be two Gods. And, if the Dr. had not artfully (how honestly I shall not say) concealed part of the Truth, of which his great Learning could not suffer him to be ignorant, his Readers must have immediately discover'd the Fallacy. The Case is plainly this, as all learned Men know, that the *Bulk* of the Heathens maintain'd the Belief, and practis'd the Worship of many *co-ordinate* and *independent GODS*, whatever the Philosophers might hint to the contrary. Yea, and those Philosophers themselves did, in their Practice, join with the *Vulgar*, notwithstanding any private Opinions they might have inconsistent with it: and their Poets did much confirm the *Vulgar* in their Error. The most learned Dr. *Cudworth* has proved these things in his *Intellectual System*. He observes, p. 357. ' That the Poets did deprave the Theology of the *Pagans*, so as to make it look somewhat * more *Aristocratically*, and this principally two manner * of

of ways; first by their speaking so much of the Gods in general and without Distinction, and attributing the Government of the whole World to them in common, so as if it were managed and carried on, *Communi Consilio Deorum*, by a common Council and Republick of Gods, wherein all things were determined by a Majority of Votes, and as if their *Jupiter*, or Supreme God, were no more among them than a Speaker of a House of Lords or Commons, or the Chairman of a Committee. And secondly, by their making those that were really nothing else but several Names and Notions of one and the same Supreme Deity, according to its several Powers manifested in the World, or the different Effects produced by it, to be so many really distinct [and independent (a)] Persons and Gods; insomuch as sometimes to be at Odds and Variance with one another, and even with *Jupiter* himself.

Again (saith the same excellent Writer, p. 478.) the Civil Theology of the Pagans as well as the Poetick, had — an Appearance of a Plurality of independent Deities; it making several Supreme in their several Territories and Functions; as one to be the chief Ruler over the Heavens; another over the Air and Winds; another over the Sea; and another over the Earth and Hell; one to be the Giver of Corn, another of Wine; one the God of Learning, another the God of Pleasure, and another the God of War, and so for all other things.

Moreover, p. 525. According to the Laws of Cities and Countries, (that is, the Civil Theology) there seems to be no one absolutely powerful Being, but one God is supposed to be most powerful as to one thing, and another as to another. And, p. 526. 'The many Political Gods of the Pagans were not all of them vulgarly look'd upon, as the Subservient Ministers of one Supreme God.' Thus far the learned and impartial Dr. Cudworth: And if Dr. Waterland had, in like manner, honestly spoken of the Distinction between the Civil, and Philosophic Theology, he could not have talk'd so inconsistently with Truth, his Author, and himself.

(a) I take this Word from the same Paragraph, eight Lines below this.

It was as absurd in *Dr. Waterland*, to represent the Opinions of the Philosophers, as the general Doctrine of the *Pagans*; as it would be in another to charge the Notions of the *Socinians* upon the whole Church of *England*. As the Doctrine of this Church must be learn'd from the publick, establish'd Articles, Liturgy, and Worship, and not from the Sayings of a few private Men: So must the Divinity of the *Pagans* be fetch'd from their publick Worship, and from the Laws that settled it. And these Laws of all Countries, and the Practice of all *Pagans*, both learned and un-learned, set their several Gods upon the level, at least as to Religious Worship; making them equally the Ultimate Objects of Direct and Supreme Worship. Upon which Account, they are justly charg'd with *Polytheism*, or with worshipping many Supreme Gods. *Jupiter* and *Mercury* (to take the Doctor's Instance) were two Supreme Gods, because two Ultimate Objects of Worship, whatever difference there might otherwise be between them. And the Dr. can never infer from this Instance, that a Supreme God and a Subordinate God are properly call'd, *two Gods*: unless he will first undertake to prove, that *Mercury* was worship'd only as a Mediator between *Jupiter* and Men, and that all the Worship, which was offer'd to *Mercury*, had a farther Reference to *Jupiter*, as the Ultimate Object of it, which every one knows to be false.

I have cited *Dr. Cudworth* as an Evidence in this Case, because I see, his Authority is of considerable weight with *Dr. Waterland*. But lest this should not convince him, I will summon another Evidence of indisputable Authority with him, I mean *Dr. Waterland* himself. He has dropt a Passage in the next Paragraph to that which I have been considering, which is a most direct, express, and full Confutation of it. After he had done what he could to puzzle this Cause, he adds, p. 35, 36. ' To
' extricate this matter; *Polytheism* may be consider'd,
' either in a stricter, or a larger Sense: It may either
' signify the Belief of more Gods than one, in the proper Sense of necessarily-existing, Supreme, &c. (in which
' Sense there have been few, very few *Polytheists*; the
' *Pagans* themselves generally were not *Polytheists* in this
' Sense) Or it may signify the receiving more Gods
' than one, in respect of Religious Worship, whatever
' Opinion of those Gods they may otherwise have. It
' is

' is this kind of *Polytheism* which the *first Commandment*
 ' has chiefly respect to. And it is the same that *Pagans*
 ' — stand justly charg'd with. — Tho' the *Pagans*
 ' did not believe in many *Supreme Gods*, and so, in that
 ' Respect, were not *speculative Polytheists*, yet by paying
 ' *Worship*, Religious [Ultimate] *Worship* (the *incom-*
 ' *municable Honour* due to the *Supreme God* only) to
 ' many Gods, they did by *Construction* and *Implication*,
 ' tho' not in *Intention*, make several *Supreme Gods*; and
 ' consequently were *Practical Polytheists* even in the high-
 ' est and strictest Sense of *Polytheism*. Thus has the
 Dr. confuted his own Argument, whereby he endea-
 voured to prove, that a *Supreme God* and a *Subor-*
 dinate God are properly call'd, *two Gods*. For all their
 Gods were made *Supreme*, by their paying *Ultimate Wor-*
 ship to them. Indeed, if they had maintain'd only one
Supreme God, and worship'd all the rest barely as *Me-*
 diators; they could not have been justly charged with
Polytheism. Their Fault then had been *Idolatry*, and
 making (not many Gods, but) many Lords, without
 any Warrant from the *Supreme God*. For, if they
 had offer'd only *Mediatorial Worship* to those inferior
 Deities; That could not have been interpreted to imply;
 that they were *Supreme Gods*; but only that they were
 esteem'd *Mediators* between the *Supreme God*, and Men.

In like manner it is evident, that we cannot be
 justly charged with holding *two Gods*. Since we wor-
 ship the Father only, as *Supreme God*, and the Son
 no otherwise than as *Mediator*. The Dr. has not been
 able to make good the Charge; and, which is more,
 has been so complaisant as to answer it himself, and to
 put it out of his own Power to advance it against us
 any more. For we are not guilty of *Polytheism* in either
 of the two Senses, in which he understands this Word.
 He has expressly yielded, that we do not hold *two Gods*,
 in the Sense of *necessarily-existing, Supreme, &c.* Nor do
 we receive more Gods than one; in respect of Religious,
Ultimate Worship: That is, we do not make two Per-
 sons the *Ultimate Objects* of Worship. I own, the Dr.
 does not use the Word, *Ultimate*, in this Case: yet, 'tis
 plain, he must suppose it, to make his fundamental As-
 sertion true. For, to be sure, he does not mean, that
Mediatorial Worship is an *incommunicable Honour* due to the
Supreme God only: Since, to worship the *Supreme God*,
 as *Mediator*, would be Blasphemy, and Impiety. But

of this I shall have occasion to say more, when I come to examine his 3d and 4th Particulars.

I proceed with the *Doctor*. He says, p. 37. 'That upon my Principles, it is the easiest thing in the World for the *Catholicks*, admitting a Subordination of Order, to get perfectly clear of *Tritheism*, which is the grand Objection.' Here the *Doctor's* Memory has greatly fail'd him; otherwise, I hope, he would not have been so positive in this Place. For, in the very Page before, he himself had fix'd home the Charge, as far as it was possible to do it, by a general Assertion: And, I thank him, he has left me nothing to do, in order to confute him, but to make the Application.

The *Catholicks*, as he calls them, believe in three Supreme (a) distinct, real, substantial Things or Persons (b) equal in all Respects, and every one perfect God (c) and so are, as far as I can see, *Speculative Tritheists*: And, by paying Worship, religious Worship (the incommunicable Honour due to the Supreme GOD only) to three Supreme, equal Things or Persons, they do by Construction and Implication, if not in Intention, make three Supreme Gods; and consequently are *Practical Tritheists*, even in the highest and strictest Sense of *Tritheism*. This is the *Doctor's* own Objection against his own Doctrine, which he will not find it to be the easiest thing in the World to answer, unless he makes no Difficulty of contradicting and confuting himself, as well as evident Truth. I am not unaware, that he will endeavour to evade this, by taking Sanctuary in an *Unity of Essence*: but that will not save him. For, 'tis a plain Case, that three distinct Supreme Things or Persons, each being an Ultimate Object of Worship, are really three Gods, whether they have one common Essence or not. And I must think so, till he shall please to shew the difference, which, I profess, I cannot yet see. And I am encouraged to believe there is none; because the Supreme GOD, every where in Scripture, speaks of himself, and is represented, as one single Person, and positively assures us, that there is no other Person, who is GOD in the highest Sense, besides himself: *Besides ME there is no GOD*.

(a) *Defence*, p. 7. The Supreme GOD is more Persons than one. The Son is the same Supreme GOD. (b) *Sermons*, p. 12. (c) *Defence*, p. 169.

See this more explain'd, *Unity*, p. 15. and *Modest Plea* p. 132—138.

I must esteem this Charge of *Tritheism* a considerable Objection; but, without Submission to the Dr. I do not think it just to call it, *The grand Objection*: Since there are many others, at least, of equal Force; Such as, That his Scheme is full of the most gross Contradictions, and especially, that the Gospel never teaches his Doctrine in express Words, or by plain Consequence; both which it would undoubtedly have done, if it were, as he pretends, necessary to Salvation to know and believe it. I shall take no farther Notice of his Citation from *Gregory Nazianzen*, than only to observe, that the Reflection will not well suit Dr. *Waterland's* Pen, 'till he shall have clear'd his Scheme of *Tritheism*, as I have ours of *Ditheism*. Which he is so far from having yet done, that, on the other hand, he himself has demonstrably proved the Charge of *Tritheism* against his own Doctrine.

The Dr. adds: 'In his Way of explaining the exclusive Terms, the *Catholicks* will easily answer every Text he can bring to prove the Father only to be the true GOD: for it is only saying, that he is so emphatically, or unoriginately, and the Son may be true God, and necessarily-existing notwithstanding.' I should be very sorry, if I had help'd the *Catholicks*, or any else to answer any Text of Scripture; it being my settled Judgment, that GOD's Word is not to be answered, but to be believ'd. But let us see whether my way of explaining exclusive Terms will be of any Service to the Doctor. When the Scripture stiles the Father, *The only true GOD*, I interpret it thus; The Father alone is GOD in the highest Sense of the Word, or, the Father alone is the Supreme GOD, having none above him, or equal to him, and being the GOD of God the Son, as well as of the Creatures. The Dr. interprets the Words thus; The Father only is the true GOD emphatically, or unoriginately. These Interpretations are certainly the same, in themselves, and therefore his can do him no more Service than mine. And, if he would suppose with me, that the Father and Son are two distinct Spirits, he would not stick to own it. The only difference between us respects this Principle. He all along supposes it to be false, and finds it every where

necessary to do so, in order to answer me. Wherefore I cannot but again complain of his Unfairness, in not attempting to refute the Arguments by which I established it, and in not saying any thing to confirm his own fundamental Supposition, that the Father, Son, and Spirit are one Spirit. Till he shall do these things, he can only trifle, instead of arguing, and go on, as hitherto, with a scandalous begging of the Question. I shall only add, that my Interpretation of the *exclusive* Terms [*only, alone, &c.*] suits not his Supposition, tho' it suits mine: Since all the parallel Instances, from which I learnt the Rule of interpreting them, relate to *distinct Beings*, such as I had proved the Father and the Son to be.

Besides, the Interpretation, which the Dr. here gives, is a flat Contradiction. He supposes the Son to be the *necessarily-existing* GOD, and yet not to be GOD *emphatically*. But does not the *emphatical* Sense, according to the Dr. include *necessary-Existence* in it? He taught us so but three Pages back, p. 34. 'One *necessarily-existent* Saviour, &c. One in some distinguishing *emphatical* 'Sense.' Now, if a Saviour, in the *emphatical* Sense, is a *necessarily-existing* Saviour; then (since he owns the Instances to be parallel) GOD, in the *emphatical* Sense, must be a *necessarily-existing* GOD. So that if the Father only be GOD *emphatically*, he alone is *necessarily-existing*: and, I am sure, the Son cannot be *necessarily-existing* notwithstanding this. Which of these two contradictory Passages the Dr. will now maintain, I cannot determine, nor am I solicitous to know: Since either way he will find insuperable Difficulties. Whereas our Arguments to prove, that there is but one Supreme GOD, even the Father, still remain in their full Force, unanswer'd, and unanswerable.

II. The second Particular, which the Dr. proposes to examine, is my advancing, that he has not sufficient Grounds to conclude, that the Father and Son are one GOD. The Dr. had pleaded thus: 'The Father is 'GOD, and the Son is GOD, and yet GOD is one: 'Therefore Father and Son are one GOD.' I largely examin'd this Argument, and demonstrated by many parallel Instances, that these Premises will not support this Conclusion. Now, what does the Dr. say against this? Not one single Word. He does not deny the Instances to be parallel; nor does he pretend to justify
his

His drawing this Conclusion from *these* Premises; but substitutes *other* Premises in their Room, owning, p. 38. that his Argument was *express'd too briefly* before. So that That part of my third Head (of the Unity of GOD) which he has pretended to examine, as well as that which he has not examined, does, by his own Confession, remain unanswer'd. But, since he has now, in this *Preface*, offer'd a new Argument, and desired me to *exercise my Thoughts* about it; I shall acquaint him with the Result of them. His Argument is now thus express'd, p. 39. 'Tho' there be Gods *many*, and Lords *many*, yet there is but one GOD and Lord to be honour'd with *religious* Worship: Now Christ is God and Lord, in such a Sense, as to be honour'd with *religious* Worship; Therefore Christ is the one GOD.' But this is altogether as weak as the other. To evidence which, I shall first consider the Conclusion itself; and then shall shew, that he has not establish'd any Premises from which it may be justly infer'd.

The Conclusion is, *Christ is the one God*. It is no small Difficulty to know what the Dr. means by this. Is not, *THE one GOD*, an emphatical Expression? But will the Dr. say, that Christ is stiled, *the one GOD*, *emphatically*; when he said but two Pages before (p. 37.) that the *Father only* is the true GOD *emphatically*? Or, does he mean, *Christ is the one GOD the Father*? No, that is *Sabellian*. Should it be then, *Christ is the one GOD, Father, Son, and Holy Ghost*? This is Confusion: and yet this he must mean, if he talks consistently with himself: Since he has laid down the Premises, from which this Conclusion does necessarily follow. The Argument stands thus:

The one GOD is three Persons, Father, Son, and Spirit: Christ is the one GOD:

Therefore Christ is three Persons, Father, Son, and Spirit. The Premises are the Doctor's own (as may be seen in the Margin (d): *The Conclusion makes itself*, and sufficiently discovers the Inconsistency of the Premises.

(d) *Defence*, p. 336. We can have no other right Conception of the one GOD, but by believing in a *real Father, Son, and Holy Ghost*. p. 93. There are more Persons than one in the one God, p. 323. One God in three Persons. *Preface*, p. 39. Christ is the one God.

But besides, where does the Holy Scripture teach us this Doctrine ? Indeed it assures us, that the *Word is God* : but I do not remember that it calls him, *the one GOD*. No, it always speaks in a different Strain. There we find the Father, in contradistinction to the Son, call'd, *the only true GOD*, *John XVII. 3*. There we read of *one GOD*, *the Father*, *I Cor. VIII. 6*. And the one *GOD* is every where represented as one single Person. So that it is at least *Un-scriptural*, to call the Son, the one *GOD*. Neither did ever any *Catholick*, before the *Nicene Council*, use such Language. And even after that, in the latter End of the *fourth Century*, such Expressions were censured as *Heretical* by *Epiphanius*, who condemns *Paul of Samosata* for ' saying, ' *GOD the Father, and Son, and Holy Ghost, ' are one GOD (f)* And, the Father together with the ' *Son is one GOD? (g)* And I leave it to the *Doctor* to judge, whether that can be an Expression fit for *Catholicks* to use, and to make a Test of Orthodoxy; which was esteem'd Heresy in a Man unanimously condemn'd by two very numerous Councils at *Antioch*, and by the *Catholick Church*. (b)

And now, if the *Doctor's* Conclusion be in itself false, I am sure, it is not capable of being prov'd. However, I will examine his Argument. The Fallacy of it will easily appear, if it be stript of the Ambiguity, that lies in the Words, *Religious Worship*. Religious Worship is of two sorts, which I shall call, *Ultimate*, and *Mediatorial*. If he meant *Ultimate* Worship, his Argument will stand thus: ' There is but one *GOD* ' and Lord to be honour'd with *Ultimate* Worship : ' Now Christ is *GOD* and Lord in such a Sense, as to ' be honour'd with *Ultimate* Worship ; therefore Christ ' is the one God.' I readily own the first Proposition in this Argument. But I defy the Dr. with all his Reading and Art to prove the second. Christ is never, in Scripture, represented as the *Ultimate* Object of Worship, but only as the *Mediator*, thro' whom all our Wor-

(f) Φάσκει δὲ ὅτι [Παῦλος ὁ Σαμοσατὴν] Θεὸν Πατέρα, καὶ Υἱόν, καὶ ἅγιον Πνεῦμα ἓνα Θεόν. *Epiphani. adv. Haereses, Haeres. XLV. five LXV. Sect. 1. paragr. 3. p. 608. Edit. Colon.*

(g) Ὁ πατήρ γὰρ ἅμα τῷ υἱῷ εἷς Θεός. *Ibid. Sect. 7. p. 614.*

(b) *Euseb. Eccl. Hist. Lib. VII. c. 28, 29, 30.*

ship must pass to the Father, as I have proved, *Unity*, p. 41. &c. (in answer to the *Doctor's* 16th and 17th *Queries*, to which the Dr. here refers) and as I shall farther confirm presently. And, if all the Worship, that is to be paid to Christ, is due to him only as Mediator; then, I am sure, this Worship will only prove him to be the Mediator, and not the one GOD. The Truth of the Case is this; *Tho' there be Sovereign GODS many, and Lords Mediators many; yet to us Christians there is but one Supreme GOD to be honour'd as the Ultimate Object of Worship, even the Father, and but one Lord-Mediator to be honour'd with Mediatorial Worship, even Jesus Christ.* 1 Cor. VIII. 5, 6. (i) And now let the Dr. draw what Conclusion he can from this.

The Dr. *desires me particularly to answer his Reasons against any Inferior or Subordinate, but Adorable GODS.* Here we have the same Ambiguity again. *Adorable*, may signify either, *Adorable as an Ultimate Object of Worship*, or, *Adorable as a Mediator*. If he had meant it in this latter Sense, I am satisfied, he himself would not have offer'd one Reason against it. For, surely he will not deny, that a Being inferiour to the Father (the *Man* Christ, for Instance) may be Adorable as a Mediator. And then we shall be reconciled. And if by, *Adorable*, he means the *ultimate* Object of Worship, we shall be agreed too. For, I assure him, I shall never assert, that a Being Subordinate to the Father is adorable as the Ultimate Object of Worship, tho' he may be so as Mediator. This Distinction subverts the Foundation of all the Arguments, that he does or can offer, and the Neglect of making it, is the Cause of all the Confusion which is in the Thoughts of the Dr. and of his Admirers, upon this Head.

The same Distinction will destroy his next Remark also. The Dr. had ask'd, 'Where does the Scripture give you any Intimation of two true Gods?' I answer'd, *Unity*, p. 34, 35. 'The one true GOD is always represented in Scripture, as but *one single Person*, even

(i) The Reader may see the Ground of this Interpretation settled by the most learned *Joseph Mede*, in *The Apostacy of the latter Times*, Ch. III. and Disc. XLII. And, by the very learned and ingenious Author of *Plain Christianity defended*, Part IV. p. 71.

‘ the Father of Christ, *Joh. XVII. 3. 1 Joh. V. 20.*’ (To which I now add, *1 Thess. I. 9, 10. The true GOD, and — his Son — even Jesus.*) ‘ But Christ is never call’d, ‘ the true GOD in Scripture,’ but is stiled, the Son of the true GOD, and is said to be sent by the true GOD. This was a full Answer to his Question, as he then put it. But now, upon second Thoughts, he has clap’d in the Words, *Worship’d, and Adorable*; being sensible, I suppose, that it was before too briefly express’d. Yet, as it is now put, it makes nothing against me. For I own, with the Doctor, ‘ There is but one GOD that is to be worship’d [as the ultimate Object of Worship, ‘ even the Father]: That one GOD is the true GOD; ‘ more Adorable Gods [that is, more Ultimate Objects ‘ of Worship] than one, are more true Gods.’ To this Purpose he would have express’d himself, if he had *ingenuously spoken his Mind*. But it must, it seems, be part of my work to *unravel Sophistry, detect Fallacies, and take off Disguises*.

I beg the Reader here to pause a little, and to review what the Dr. and I have been doing under this Head. He undertook to shew, that he has *sufficient Grounds to conclude that Father and Son are one GOD*. His only Argument to prove it is this: ‘ There is but one Adorable ‘ GOD: Christ is Adorable; therefore Christ is the one ‘ GOD.’ In answer to it, I have observed, that here is a manifest begging of the Question, which is very usual with Dr. *Waterland*. He takes it for granted, that Christ is Adorable as the Supreme and *Ultimate* Object of Worship: whereas this is a mistake; and then his whole Argument proves vain and ineffectual. As to the Worship that is due to Christ, I shall consider it under the fourth Particular.

III. I proceed to the third Particular, which the Dr. has undertaken to examine. I had said, ‘ That we have ‘ no sufficient Warrant for appropriating all Kinds and ‘ Degrees of Religious Worship to the Supreme GOD. The Dr. on the contrary maintains, *p. 40.* ‘ That all ‘ Kinds and Degrees of Religious Worship are appropriated to the Supreme GOD only.’ To prove this, he cites a few Texts of Scripture, the most pertinent of which is, *Matth. IV. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.* (I omit the rest, because, if this will not prove his Point, ’tis evident,
none

none else will.) From hence he infers, *Defence*, p. 248: That since 'GOD has made all religious Worship his own, it is Sovereign of Course. —It means the Divinity, the Supremacy, the Sovereignty of its Object.' This is, in short, the whole of what he says on this Subject, in his Defence of Query XVI.

Now, I confess, his Consequence from the Text is strictly just, if it be to be interpreted, as he would have it; but if not, his Argument is entirely overturn'd: Since it wholly depends upon the meaning of this Command. Wherefore the only thing to be done, is to fix the Design of that. The Controversy between us, relating to Worship, is now brought to a short Issue, even to this single Question, 'Whether the Command of worshipping GOD only appropriated all Kinds and Degrees of Worship, or merely all Supreme, or Ultimate Worship to the Supreme GOD?' The Resolution of this will decide the whole; and therefore I beg our Readers to consider this Point with the utmost Impartiality and Care.

To confirm my Sense of this Text, I observed, that all other Commands, which are like this in Expression, are, and must be interpreted in the same Manner, as I interpret this; and that there is a kind of Religious Worship, I mean, *Mediatorial* Worship, which is founded on a Gift; which cannot be appropriated, because it cannot at all belong, to the Supreme GOD. And if this be so, then it is not, and it cannot be proved, that GOD has made all Religious Worship his own: and there may be some Religious Worship which is not Sovereign or Supreme, and which does not mean the Supremacy, but the Subordination of its Object.

But I will suppose, for the present, that this, and such like Texts do appropriate all Kinds and Degrees of Religious Worship to the Supreme GOD: Yet, if I mistake not, the Dr. will get nothing by it. For all his Texts (as I observed, *Unity*, p. 40.) speak of one single Person, even the Father. And if all Kinds and Degrees of Religious Worship are appropriated to the Father: Then, according to the Doctor's way of interpreting, none of any Kind or Degree whatever can be due to the Son, or Holy Ghost. To avoid this Consequence, and to maintain their Right to Worship, he must be obliged to say with us, that those Texts appropriate

priate *only Ultimate* and Supreme Worship to the Supreme G O D.

When the Dr. says, that 'all Acts of Religious Worship are appropriated to the one true G O D : ' I am afraid, there is an Equivocation in the Words, *RELIGIOUS Worship*. If he means all that Worship, which is due to the Ultimate Object of it ; I grant, this is appropriated to the one true G O D, the Father. But, if he means any thing else by it, his Assertion will appear to be very groundless and false. For, if he will still defend it, he must prove one or other of these things ; either that Christ is not to be worshipped as Mediator, or that the worshipping him, *as such*, is not Religious Worship ; or, if it be, that yet the Worship of the Mediator means the Supremacy of him the Object, that is, that, *as Mediator*, he is the Supreme G O D. For, if these Propositions are false, as undoubtedly they are ; it cannot be true, that all Religious Worship is appropriated to the Supreme G O D. And consequently, as the Dr. owns, *p. 40*. We 'are not justly chargeable ' with *Idolatry*, or *Polytheism* for worshipping the Son ' [consider'd as a Spirit subordinate to G O D.] Neither ' is the Doctor's Argument from Worship alone sufficient ' to prove, that Father and Son are one G O D.

The Dr. takes upon him to tell his Readers, *p. 41*. That I offer *no Proofs* of my Interpretation of *Matth. IV. 10*. But, if he will look again into my Book, he will find them, *Unity*, *p. 50, 51, 52*. Yea the Dr. himself in the very next Page, *p. 42*. mentions some. So careful is he to contradict himself, rather than to let his Calumnies stick on me any longer than till the Reader is come to the next Page.

He next accuses me of *presumptuous Guessing* : But if he had quoted the Words to which he refers (*Unity*, *p. 39*.) the Reader would have seen, that I there only stated my own Doctrine about Worship, which I proposed to shew to be agreeable to Scripture : Which is a proper Method to be taken by any Writer, and what the Dr. himself often uses. I shall only add, that I cannot but heartily pity a Man, who makes no Conscience of such *presumptuous* Misrepresentations of an Adversary, to prejudice his Readers against him.

The Dr. goes on : ' He lays down his whole Doctrine ' concerning Worship in these three Particulars, &c.
The

The Truth is this ; After I had consider'd the Precept of *Worshipping GOD only*, and compared it with some parallel Expressions in Scripture, in order to discover the Sense of it ; I concluded thus ; *Unity*, p. 52. 'It must be understood to require us to make GOD alone the *Ultimate* Object of our Worship, or to *terminate* all Worship upon himself : It forbids us to worship others, any farther than he has commanded us to do it, and any farther than our worshipping of them is really a worshipping of him, and redounds to his Glory.' These were my Words, from which he takes his three Particulars.

The first is, as he has put it, ' That all our Worship terminates upon the one Supreme GOD.' Which (says he, p. 42.) is *groundless, because no Scripture-proof of it can be produced.* What, can the Dr. make any Question of this ? If it does not terminate on the Supreme GOD ; I pray, on whom does it terminate ? Not upon one above him : To say that, would be Blasphemy. Not upon one inferior to him, for that would run us into *Idolatry*. It must then terminate upon GOD. I proved, from Scripture, that this must be the meaning of that Command, since all Commands, that are like that in Expression, are, and must be interpreted in the same manner.

I willingly allow, he can shew, that *GOD alone is to be worshipped*, as the *Ultimate* Object of Worship : and, I would hope, this is all he means : Since, I presume, he will not say, that the *Supreme* GOD is to be worshipp'd also under the Character of *Mediator*. I own, I never found the Text, which says, ' That all Worship, whether offer'd to GOD, or *Creatures*, must terminate on GOD.' Yet I can tell him of a Text, which proves, that all Worship, whether offer'd to the *Father*, or to the *Son*, must terminate on the *Father*. This I demonstrated both in the general, and in Particulars, *Unity*, p. 45—49. to which the Dr. has made not one word of Answer.

To confirm my Interpretation of *Matth. IV. 10.* *Thou shalt worship GOD only* ; I refer'd to three parallel Places, which can be understood no otherwise, than as I understood this Command. *First*, I observ'd, p. 51. 'It is said, in the Text before us, *Him only shalt thou serve* : Yet we read, *Heb. XIII. 10.* That the *Priests serve the*

' *Tabernacle.*' To reconcile these Texts we are not to suppose that the Tabernacle is GOD; but that the former Passage appropriates *only Supreme and Ultimate Service* to GOD, with which it was not inconsistent for the Priests to serve the Tabernacle, in Obedience to GOD's express Command, and to terminate upon him all the Service they paid to it. That the Word, *Serve* (Λατρεῖν) in both these Places, bears the same Sense, appears from this, that it always signifies *Religious Worship*, throughout the New Testament, without one Exception; as a *Greek Concordance* will discover. ' And then (as the Dr. owns) the Instance appears to ' the Purpose.'

I added *Secondly*, We are commanded to *serve GOD only*, 1 Sam. VII. 3. (where the Word signifies, *To obey* as a Servant) Yet GOD expressly commands a Servant to *serve his Master*, Exod. XXI. 6. I reconciled these Commands thus: GOD only is the Supreme Object of Service, or Obedience; yet a Master may have a right to a Man's Obedience, in *Subordination* to GOD, and by his Command. And whoever so serves his Master, does chiefly serve GOD, his *Sovereign Master*. This I take to be the obvious Meaning: But the *Doctor*, to avoid the Consequence that would necessarily follow, gives another turn to it. He supposes, that in the Command, 1 Sam. VII. 3, whereby the *Israelites* were required to *serve GOD only*, *Religious Service*, not every kind of Service is intended. I would be glad to know then, why the Dr. will not interpret the Command to *worship GOD only*, in the same manner, and say, *Ultimate Worship*, not every kind of Worship; is intended. Thus would his Interpretations be uniform, and this Controversy would be ended. But farther, what does the Dr. mean by *Religious Service*? If he means such Service as is due to GOD, that is, *Supreme Service* only; I fully agree with him, that the Text intends to appropriate this alone to GOD; and add, that in like manner, Matth. IV. 10. appropriates only *Supreme*, or *Ultimate Worship* to GOD; And so my Interpretation would be confirm'd by his own Remark. But if he should say, that by *Religious Service*, he means *Worship*, I reply, the Word, λατρεῖν, which is in this Text render'd, *Serve*, signifies in general, to Serve or Obey any Superior, that has Authority over others; And, as it is applicable to any Superior,

rior, so also to any Instance of Service or Obedience whatsoever, which a Superior has requir'd. When we are commanded therefore to *serve*, or *obey* GOD, the Sense plainly is, *Do whatsoever he commands*. And this being the general Meaning of the Precept, the Word may be properly used, when any particular Instance of Obedience is required. Thus, for the purpose, it may be applied to the particular Duty of *Sacrificing*, consider'd as an Act of Obedience. And thus one *Greek* Interpreter has applied it, *Exod. X. 7.* The *Hebrew* Text there is, *Let the Men go, that they may serve, or obey, the Lord.* But that *Greek* Interpreter, supposing this to refer particularly to *Sacrificing*, has render'd it, *That they may sacrifice unto the Lord.* * And the *LXX.* have it, *That they may worship the Lord.* † But, either way the Sense is the same: For, to *serve*, or *obey*, which is a general Word, may be used equally, whether Obedience in general, or a particular Instance of it, is requir'd. So that the Word [עבד] *Serve*, cannot be said to signify, *He sacrificed*, or *He worship'd*, but *He obey'd* in the particular Duties of *Worship* or *Sacrifice*. Thus, if a Son should refuse to bow to his Father, when he requires it, and some one should say to the Son, *Obey your Father*, surely no one would pretend, that the Word, *Obey*, signified *Bow*; but every one would see, that it meant, *Obey this*, as well as all other of your Father's Commands. To apply this to the Text under Consideration: When the *Israelites* were commanded to *serve* GOD only; the Meaning is not, *Worship* GOD only; but (if it does refer to worship) *Obey or serve* GOD only in this particular Act of Obedience, call'd *Worship*. And, in this View, the Text can mean no other than, *Serve* GOD, as the only Supreme Master: For a Servant is still under an Obligation to obey, in Subordination to GOD, his earthly Master's just Commands, by which he requires him to worship GOD. After the same manner, the Command to *worship* God only, must be understood to signify, 'Worship GOD, as the only Supreme and Ultimate Object of Worship;' as I before determin'd, and then, I am satisfied, the Reader will see, that my Instances were to the Purpose, and my Rule not groundless. The

* See the Editions taken from the *Vatican* Copy.

† See the *Alexandrian* Copy, in *Grabe's* Edition.

The Dr. here adds, 'Religious Service is not to be paid to Creatures, *Rom. I. 25.* not to those that by Nature are no Gods, *Gal. IV. 8.*' I reply, 'tis true, these Texts confine Worship and Service, or Obedience to the one Supreme G O D : But yet the former Question will return, Whether it is *Supreme, Ultimate* Worship, and Obedience only, or *All Kinds*, and Degrees of them that are appropriated to G O D ? I think, it must be the former, for Reasons already mention'd, which it would be impertinent to repeat. And from what I have proved under this Head, it's evident, these Texts do not carry in them any Objection against our Scheme.

The Dr. next observes, *p. 43.* that my Rule of terminating all Worship on the supreme G O D, is *trifling and insignificant*. I assure the Dr. 'Tis easier for a haughty Man to say so, than for a learned Man to prove it. However, let us see what he urges : ' The very *Papists*, and *Pagans* (says he) in their grossest *Idolatry*, or *Image-Worship*, keep up to this Rule. They terminate at least *intentionally*, all their Worship upon the one supreme G O D '. If they do, the Dr. will own, they are *so far* in the right. For, I hope, he will not say, They should terminate their Worship on *Images*, or on any other Being, below the supreme G O D. The Truth is, the *Papists* are not to be blamed for terminating their Worship on G O D, the only *ultimate* Object of it ; but their Fault consists in setting up, and worshipping such Persons and Things as Mediators, and *Mediums* of Worship, which G O D never honour'd with that Character and Relation to himself ; and in worshipping them in that Capacity, *without* and *against* his Command. So that what the Dr. here mentions is entirely foreign to the Purpose. And he can never make out the Pertinence of this Remark, 'till he shall have proved, that G O D has not appointed Christ to be the Mediator, or that he has not commanded us to worship him : Which, I presume, he will not be very forward to undertake. Nor will he find it easy to shew, that the *Pagans* did, in fact, intentionally terminate on the supreme G O D, all the Worship, that they paid to *Apollo, Venus, Mercury, &c.* tho' he has taken upon him to assert it. I only add, it was very *trifling* and *insignificant* to mention this Case here, since it properly, and only belongs to the third

The second of my Rules (as the Dr. has distributed them) was thus express'd ; ' The Command of worshipping G O D only, forbids us to worship others, any farther than our worshipping of them is really a worshipping of him, and redounds to his Glory ' ? Now does Dr. *Waterland* deny this ? No, he runs away from the Point, to declaim against *Creature-Worship*, in Defence of which I had not said one Word. I only defended the Worship of the Son of G O D, consider'd as Mediator between the supreme G O D, and the Creatures, and as intrusted by the Father with the Government of the whole Creation.

It is no Question with us, but that G O D is the *best Judge of what is most for his Glory*, and that he only has a right to determine, how he will be worship'd. And on whatever Foot he has fix'd it, we desire there it may stand.

My third Rule was, ' That Worship be not offer'd to others, any farther than the Supreme G O D has commanded. ' This (the Dr. says) is a *safe and a good Rule*, p. 44. I am glad we can agree in something. And I take the more Notice of it ; because one cannot well expect to have Dr. *W.* agree with an Adversary, when he can but seldom agree with himself. This Acknowledgment must atone for his finding fault with the two former Rules ; tho' he believes them also to be *safe and good*, as well as I.

The Dr. adds, ' I wish that this Gentleman, and such others, would abide by this third Rule. ' I hope we do : For we do not worship the Creatures, which G O D has forbidden us to worship : But we worship the Son of G O D, according to the Father's Appointment, and desire to honour him neither less nor more than G O D has commanded. If the learned *Doctor* can shew us one express Command, that requires us to worship Christ, in any other manner, or under any other Character, than now we do ; we will readily alter our Practice, and conform to it.

IV. I proceed now to the *Fourth Particular*, of which the Dr. takes Notice. I had said, that ' *Mediatorial* ' Worship may belong to Christ, tho' he is not the Supreme G O D. ' To subvert this, the Dr. will not allow of any such thing as *Mediatorial Worship distinct from Divine.*

Divine. Before I consider on which side the Truth lies, as to this Question, I shall distinctly explain the Terms, *Divine* and *Mediatorial*.

Divine Worship is capable of being understood in a higher, or in a lower Sense, as the Word, *G O D*, is, from which it is borrow'd. *Divine*, in general signifies, *Belonging to G O D*; and *Divine Worship* signifies *Worship belonging to G O D*. When we speak of the *Supreme G O D*, *Divine Worship* signifies, *Worship belonging, or due to the Supreme G O D*: But when we speak of God the Son (who has a *G O D* above him, *Heb. I. 8, 9.*) *Divine Worship* signifies, *Worship due to one that is God in a subordinate Sense*. In this latter Sense, the *Worship due to Christ* may be call'd *Divine*: and I readily grant, that *Mediatorial Worship* is not distinct from this. But the Dr. understands the Word in the other Sense; and then his Assertion will stand thus; 'There is no such thing as *Mediatorial Worship* distinct from the *Worship that belongs to the Supreme G O D.*'

By *Mediatorial Worship*, I mean, *Worship belonging, or due to the Mediator*. The Mediator between *G O D* and Men, is, by the Confession of both Sides, a Person, who, under *G O D*, rules the Creatures, bestows Blessings on them, and carries up Men's Prayers to *G O D*. In other Words, *G O D* sends us all the Blessings we receive, *through, or by the Mediator*: And we are to offer up our Prayers, *through him, to G O D*. The Question, therefore, may be thus express'd:

Whether there be any *Worship due to the Mediator*, distinct from that which is due to the *Supreme G O D*?

The Dr. is pleas'd to say, that I have not proved there is. But, if he will review my Pamphlet, I am much mistaken, if he will not find it done. I shew'd p. 25.—29. That *G O D* created, governs, saves, reconciles, pardons, justifies, raises, and judges us, *thro' the Mediator*, whom he exalted to all Authority in Heaven and Earth, to do these things under him: (to which the Dr. has given no Answer at all.) Afterward; p. 41, 42. I proved from express Texts (which I shall presently vindicate) that *G O D* has directed us, in all our *Worship of Christ*, to consider him, not as the *Supreme G O D*, but as acting under him in the Government of the World; and to offer up our Prayers to himself, *through the Mediator*. And this I maintain to be full Proof.

Proof. I add, to illustrate it the more, That as there are two Offices belonging to the Mediator, viz. To transact with us for G O D, and, To transact with G O D for us: So the Worship due to him may be divided into two sorts. When we pray directly to him, we must consider him as transacting with us for, and under G O D: but when we offer up our Prayers thro' him, we must consider him as transacting with G O D for us. In each Case, Christ is considered as Mediator, and the Worship is Mediatorial.

How Dr. Waterland came to stick at allowing a Distinction, in this Place, between Mediatorial and Divine Worship, I cannot well see; unless he takes a pleasure in contradicting himself. For he had confess'd it before, *Defence*, p. 260. 'As the Father (says he) is primarily and eminently — Object of Worship, so also all Worship is primarily and eminently the Father's. — And the distinct Worship of the Son, consider'd as a Son (which according to the Dr. is his highest Character) redounds to the Father, as the Head and Fountain of all. Again, p. 262. 'As the Son stands to us under the particular Character of Mediator, besides what he is in common with the Father, our Prayers, generally, are to be offer'd, rather thro' him than to him: Yet not forgetting — to offer Prayers directly to him.' Now I will suppose, for the present, that the Son is Supreme G O D in common with the Father, and is to be worship'd, under this Character, with Ultimate Worship: Yet still 'tis plain, the Dr. here speaks of another sort of Worship that must be offer'd to the Son, under another Character, viz. that of a Mediator, which it wou'd be Blasphemy to offer to him consider'd as the Supreme G O D. The *Defence of the Queries* has distinguish'd Mediatorial from Divine Worship: The *Preface to the eight Sermons* appears to deny the Distinction: They agree to chuse Dr. Waterland for their Umpire; and now let the Dr. judge between the contending Parties.

The Dr. adds, 'If Christ our Mediator is worship'd, it is because he is God and Man, a Divine Mediator. That the Mediator is God in the subordinate Sense of the Word, I never question'd; but I cannot persuade myself, that he is G O D in the highest Sense, as the Dr. here means, when he styles him, God. He had before told us, p. 39. That Christ is the one G O D; which, be-

ing compared with the Passage now under Consideration, evidently amounts to this; *The one GOD is the Mediator between the one GOD and Men.* Such Confusion does he run himself into, by rejecting the Distinction between the *Supreme*, and the *Subordinate* Sense of the Word, *God.* But if the Mediator is not the one GOD, then he cannot have a Right to be worship'd as the Supreme and Ultimate Object of Worship; and consequently, since he is to be worship'd, *Mediatorial* Worship is all that can belong to him.

The same may be said of his calling Christ, *a Divine Mediator.* If by this he means, such a Mediator, as is at the same time the one GOD; the aforementioned Absurdity will here also follow. But, if he means, what alone these Words can properly signify, *a Mediator belonging to GOD*, that is, in this Case, *appointed by GOD*; I presume, he will not say, that the Worship of Christ under this Character, is *Supreme* Worship. For surely, the Worship of a Mediator appointed by GOD, is very different from the Worship of that GOD who appointed him.

Besides, the Dr. grants, that Christ is worship'd *because he is GOD and Man.* Now, if Christ is worship'd *because he is God*, then he is worship'd with *Divine* Worship: And if he is worship'd *because he is Man*, then is he worship'd also with a Worship that is not Divine or Supreme, but *Mediatorial.* Thus has the Dr. himself made the Distinction, in this very Place, where he so carefully endeavour'd to avoid it.

The learned Doctor comes next to consider the *Ground* and *Foundation* of the *Worship*, which we are commanded to pay to Christ. I founded it, *Unity*, p. 41. upon his being the *Mediator*, and upon his receiving his Authority, and his Right to Worship, from the Father as a *Gift*; and justified my doing so, by several Texts of Scripture. I cited *John V. 22, 23.* *The Father hath committed all Judgment unto the Son; THAT all Men should honour the Son, even as they honour the Father: and my Remark upon it was in these Words; 'It is not said, all Men should honour the Son, because he is equal to the Father; but because the Father hath committed, or given (δεδωκεν) all Judgment to him, or hath made him Judge.'* To this I now add, that if these Words be compared with v. 27. my Interpretation will be confirm'd

firm'd beyond Exception. There our Lord tells us, that the Father hath given him Authority to execute Judgment, *BECAUSE* he is the Son of Man. Now here 'tis plain, that *because* Christ was the Son of Man, therefore the Father gave him Authority to execute Judgment, or committed all Judgment to him : And *because* God gave him Authority to execute Judgment, therefore all Men should honour him, even as they honour the Father : That is, in other Words, Christ's Honour and Worship are founded on his Authority ; his Authority is founded on the Father's Gift ; and the Reason of the Father's giving it, was Christ's becoming *the Son of Man*. This I take to be no less than strict Demonstration. However, since the Dr. has refer'd me to his *Defence of Query XIX*. I shall consider what he there says to invalidate it. His Interpretation, *p. 279, 280.* is this : ' The Father (whose Honour was sufficiently secured ' under the Jewish and Christian Dispensations) being as much concern'd for the Honour of his Son, ' had been pleas'd to commit all Judgment to him, ' that Men might see, that the Son, as well as the Father, was Judge of all the Earth, and be convinced how ' reasonable it was to pay all the same Honour to the ' Son, which they had hitherto believed to belong to ' the Father only, and that they might consider, that ' the Son, whom they were too apt to disregard, was ' not only their Creator, and Lord, and God, but their ' Judge too.' This is the whole Substance of his Paraphrase : But what Argument it contains against me, I cannot discern. For all of it (except the Words, *AS MUCH*, and, *ALL THE SAME*) is perfectly consistent with what I said. And I see no Reason he had to slip into his Paraphrase such Expressions as are very foreign both to this Text, and to the whole Bible. He says, ' God committed all Judgment to ' the Son, that Men might be convinced how reasonable it was to pay all the same Honour to the Son, which ' they had hitherto believ'd to belong to the Father only.' But I should have thought the direct contrary ; viz. That God's giving his Son Authority to judge, would convince us, that we ought to pay less Honour to the Son, than to the Father. For, certainly, the Giver of the Authority, being higher, has a right to an higher Honour, than he that received the Gift. And if the

Father had design'd to secure *equal* Honour to the Son, he would have represented the Son as having equally with himself, an *eternal* and *necessary* Right to the Judgment. But since it is placed upon the Foot of a *Gift*; it is plain, the Son has not a Title to *all the same* Honour; because, tho' he must be honour'd *as receiving*, yet he cannot be honour'd *as giving* an Authority; that is, the Honour due to him is not *Supreme*, but *Subordinate*.

In Opposition to this, it is usually pleaded, that an *Equality* of Honour is meant by the Words, *Even as*; That Men should honour the Son, even as they honour the Father. But Dr. Waterland (*Defence*, p. 281.) agrees with us to say, 'that *Even as* [*Kados*] often signifies a general *Similitude* only, not an exact *Equality*, and that an Argument is not to be built on the critical Meaning of the Particle.' Then, I hope, his less learned Friends will follow his Example, and lay no stress upon it any more. But what will he build his Argument upon, if not upon this? He tells us in the next Words: 'What we insist on, is, that our Blessed Lord in that Chapter, draws a *Parallel* between the Father and himself, between the Father's Works and his *own*, founding thereupon his Title to Honour, which sufficiently intimates what *Kados* [*even as*] means; especially if it be consider'd, that this was in answer to the Charge of making himself *equal* with God, John V. 18. Upon this Passage I make these three Remarks. 1. The Text does not say, tho' the Dr. does, that Christ founded his Honour on the Parallel between the Father and himself, but on the Father's giving him Authority to execute Judgment. 2. The Parallel between the Father and the Son, in John V. is far enough from implying an *Equality*. For, tho' the Son doth whatsoever things the Father doth; yet there is this difference, that the Son's Power to do these things was given him by the Father. If the Son quickens whom he will (v. 21.) it is because the Father hath GIVEN him to have Life in himself (v. 26.) that is, Power to raise the Dead, as the Dr. agrees to interpret it, *Defence*, p. 286. If the Son judges, it is because the Father gave him Authority, v. 22, 27. If the Son is to be honour'd, 'tis as a Son, not as a Father; as one sent, not as one that sends, v. 23. So that, if the Son's Title to Honour be founded upon this Parallel; there must

must be the same difference between the Father's Honour and the Son's, as there is between the Father himself and the Son, and as there is between their Works; that is, as the Son is *sent* by the Father, and consequently *inferior* to him; and his Power *given* him, and consequently a *Subordinate* Power; so the Son's Honour must, like his Person and Power, be subordinate or inferior too. 3. Neither will the Charge of making himself [*ἑω*, which is render'd] *equal* to GOD, be of any Service to the Doctor. For it should have been translated, *making himself*, like GOD; as appears from hence, that the Word, *ἑω*, does not any where in the New Testament necessarily signify *equal*, but exactly answers to our English Word, *Like*. The learned Dr. cannot but admit this; since the Word, *ἵσους*, is not here join'd with it, in which (he says, *Serm. p. 162.*) the Force of the Phrase, *Phil. II. 6. lies*; and since he has granted, that *Instances may be brought of the use of this Word for, Like*. *Like* is a general Word, which may be used, whether the things compared, are *equal*, or *unequal*, and does not necessarily include either of them. If the things that are *alike*, are also *equal*, one may indifferently use either Word: yet this will not prove, that *Like*, signifies the same with *Equal*. And, since there may be a *Likeness* between things, that are *unequal*, one might as well say, that the Word, *ἑω*, *Like*, may, in some places, be render'd, *Unequal*, as that in others it should be translated, *Equal*. The natural Inequality between the Angels and Men, which existed before the Fall, will remain for ever; and yet good Men shall, in the other World, be made *ἰσὺς ἀγγέλων*, not, *Equal* to the Angels, as our Translation has it, but, *As the Angels*, or, *Like the Angels*, [*ὡς ἄγγελοι*] as the same saying of our Lord is express'd by St. Matth. Cap. XXII. v. 30. and by St. Mark, Cap. XII. v. 25. And, after the same manner should we interpret this Charge brought against Christ, *viz. That he made himself like GOD*: and then all that can be infer'd, is, that the Honour due to Christ is *like* that which is due to the Father; which it may be (and indeed is) without being *equal* to it. So that still this Text is secured on our side.

The second Text I cited, was, *Phil. II. 9, 10, 11. Wherefore GOD also hath highly exalted him, and given him a Name which is above every Name; that at the Name of Jesus every Knee should bow — and that every Tongue should*

should confess, that Jesus Christ is Lord, to the Glory of
GOD the Father. My Remark on this Passage was
 in these Words, *Unity, p. 42.* 'Here is no Account of a
 * Worship due to Christ, as he is the Supreme GOD,
 * or of the same Substance with the Father. The Rea-
 * son assign'd, is, because GOD *exalted* him, and gave
 * him a Name.' This is certainly very plain, and strong
 Evidence. But the Dr. gives another Turn to these
 Expressions, in his fifth Sermon, which I must now
 examine. He paraphrases the former part of the Text
 thus; *p. 178, 180. Wherefore GOD also hath highly ex-*
 * *alted him*; that is, on Account of the great Work of
 * Redemption, so full of Love and Goodness, so asto-
 * nishing and so endearing, GOD hath remarkably pro-
 * claim'd the Son's Dignity, and set forth his Glory;
 * commanding all Men hereupon to acknowledge him
 * their God, and Lord; their Lord always, but now more
 * especially, by a new and distinct Claim, as their Sa-
 * * viour, and Deliverer, and only Redeemer.' To justify
 his Interpretation of the Word, *Exalted*, as signifying,
 that GOD *proclaim'd his Dignity*, the Dr. refers us to
 some Texts, in which Men are said to *exalt* GOD; as
 for Instance, *Psal. CXVIII. 28. Thou art my GOD,*
and I will exalt thee. But this, and the like Passages
 are extremely wide of the Doctor's Purpose, as will ap-
 pear by stating the Case thoroughly as it is. The
 Word, *Exalt*, is evidently used in two different Senses;
 sometimes, as in his Instances, to signify the same with
Praise, Bless, Glorify; at other times, *To raise from a low*
Estate, and, to advance to Dignity, Authority, &c. The
 Question now is, in which of these Senses it is used
 in the Text before us. The Word itself, 'tis plain,
 will not decide it. But the Context, and other parallel
 Places determine evidently for the *proper* Exaltation.
 The Apostle, in the same Passage, speaks of a *proper*
 Humiliation or Abasement, and opposes that to the
 Exaltation. Surely Christ was *properly*, and not only
 in a Figure, abased, when he (to use the Doctor's Para-
 phrase, *Serm. p. 182.*) 'tho' the Son of GOD, yet was
 * content to become a Man, and thereby a Servant to
 * GOD, tho' by Nature a Son and Lord of all; and
 * when he submitted yet further, even to Death itself,
 * and that too in the most ignominious Circumstances,
 * nail'd to a Cross.' Was not this a proper Humilia-
 tion

tion from a higher to a lower State? And then must it not be allowed, that the following Words describe a *proper* Exaltation from a mean and low, to a high and glorious Condition? It is a plain Case, that when GOD is said to *exalt* him, it must signify, that GOD rais'd him from this low Estate of Death, divested him of the Form of a Servant, advanced him, from among Men, into Heaven, and made him (who was, while on Earth, beneath the Angels) Lord of all. Thus the whole is consistent; and (which confirms my Interpretation) exactly agrees with the other Texts, that speak of Christ's Exaltation. St. Peter describes it in the same manner, *Acts* II. 32, 33. *This Jesus, who was crucified and slain, v. 23, hath GOD rais'd up. — Being exalted therefore by the right Hand of GOD, and having receiv'd of the Father the Promise of the Holy Ghost.* Again, *Acts* V. 30, 31. *The GOD of our Fathers hath rais'd up Jesus, whom ye slew, and hanged on a Tree. Him hath GOD exalted, with his right Hand, to be a Prince, and a Saviour.* These Passages evidently speak of a *proper* Exaltation: For, *To be exalted by GOD's Hand*, undoubtedly signifies somewhat different from *having his Dignity proclaim'd and his Glory set forth by the Mouth of GOD.* It is explain'd by that parallel Expression, *GOD hath rais'd him up from the Dead.* These Texts directly lead us to the meaning of the other, and to interpret that also of a *proper* Exaltation; since they all speak of the same thing.

But farther to justify his Interpretation of the Word, *Exalted*, he 'would have it observed, that the Word, 'in the Original, is not *ὑψώθη*, but *ἐξυψώθη*. The former (says he) very probably, would have been used, 'had the Apostle intended only a proper local Exaltation of the Man Christ Jesus, to the right Hand of 'GOD.' Upon this I observe, 1. That, by the Doctor's own Confession, the two Places in the *Acts*, now cited, in which the Word *ὑψώθη* is used, must speak of a *proper local* Exaltation: and then it will be hard for him to devise a Reason, why the parallel Place in *Phil.* II. should not be interpreted in the same manner. 2. There is not the least Foundation for the Distinction he makes between *ὑψώθη*, *exalted*, and *ἐξυψώθη*, *highly exalted*. He would have the former to denote a *proper* Exaltation, and the latter, a *Proclamation of a Person's Dignity*. Where-

as all learned Men know, that each Word is used in each of these Senses. The whole Truth is, The Word *ὑψώθη*, is found but once in all the New Testament, and that is in the Text we are now considering; and but three times in the Greek Translation of the Old. In two of these Places indeed (*Psal. XCVI. 9. Dan. IV. 34.* which the Dr. cites in the Margin) it does not signify a *proper* Exaltation: but in the other Place it does. The LXX have render'd *Psal. XXXVII. 35.* thus: *I have seen the wicked exalted, and lifted up as the Cedars of Lebanon:* * where the Word, *Exalted*, plainly signifies, *Lifted up*, or, *Advanced* from a low to a flourishing Condition. And then there is no Necessity, this Word should be understood in any other Sense, in the Place now under Examination. Yea it must be so understood, since the Context, and the parallel Texts require it. The only difference between these two Words, is, that *ὑψώθη* signifies, in general, *to exalt*, but *ὑψώθη*, *To exalt highly*, or *greatly*. And so we see a good Reason why the Apostle chose the latter, viz. Because he was speaking of a very great Exaltation indeed, even of Christ's being exalted from the Grave, to the right Hand of GOD, and from the Form of a Servant, to be Lord of all. Upon the whole then, it appears, that the Dr. has not rightly interpreted the first Clause, viz. *GOD hath highly exalted him.*

I proceed to consider the next, viz. *GOD hath given him a Name, which is above every Name.* The Dr. being sensible, how inconsistent this is with his Scheme, was obliged to seek an Interpretation, that should take away the Force of this plain Passage. His Interpretation is this, *Serm. p. 180.* 'GOD hath extoll'd, and magnified his Name above all Names.' This the Dr. conjectures to be the meaning of the Place: I say, Conjectures; because if you ask for Proof he has none. He says not one single Word to confirm it; nor is it possible he should; since GOD's giving him a Name as a free Gift (*ἰσχυισμῶν*) cannot signify any other in this Place, than rewarding him with the highest Authority under himself, and with a Name or Title answerable to it. The Name, which the Apostle says, was given to Christ,

* Ἰδοὺ τὸν αὐτὸν ὑψώθημεν, καὶ ὑπερῷον, οἷς τοῖς κρείσσιν τοῖς ἄλλοις

is the Name, *Lord*, v. 11. and we have no Reason to question, but that it was given him, in a proper Sense; seeing we are assured, *Act. II. 36.* that *GOD made him Lord.* For when he was constituted Lord, it was requisite, that the Name, or Title of *Lord* should be given him. And, when he is said to have a Name above every Name, the Meaning is, As he is really constituted Lord of the whole Creation, and Head over all Principalities, &c. So his Name *Lord*, signifying this high Authority, expresses something that is above the Meaning of any Name of Dominion, or Excellency, either among Men, or Angels. And indeed the Excellency, Authority, and Name of the Lord *Jesus* is above all Excellency, Authority, and Names, excepting only that of the Father, who exalted him, and gave him this Name. I shall sum up the Whole in the Words of *St. Paul, Ephes. I. 17, 20, 21, 22.* which fully explain, and justify my Interpretation. 'The GOD of our Lord *Jesus*.' 'Christ, the Father of Glory—rais'd him from the Dead, and set him at his own Right Hand in the heavenly Places, far above all Principality and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come; and hath put all things under his Feet, and gave him to be the Head over all things to the Church.' This sufficiently shews what the same *St. Paul* meant, when he said, That *GOD* highly exalted him, and gave him a Name above every Name. And this is the Reason why our Knees should bow to him, and our Tongues confess him to be Lord.

I might now return from considering his Sermon (since I have examin'd all that he says in it, relating to the Argument I am now defending) were it not, that in his Preface, he gives me no other Opportunity of justifying my Interpretation of those other Words in the same Chapter, viz. *To the Glory of GOD the Father*: Which I shall do, not by confuting the Doctor, but by citing his own Paraphrase in my Defence. His Words are, *Serm. p. 180.* 'After the Apostle had taught us the great and supereminent Dignity of *GOD* the Son, [and that he ow'd it to the Father's Gift] it was very proper to add, *To the Glory of GOD the Father*, that we might not be so intirely taken up with admiring and reverencing the Excellency and Perfections of *GOD*

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‘ the Son, as to forget that he is a *Son* still, referring
 ‘ all to *GOD* the Father, who exalted and made him
 ‘ Lord.’ That is, all the Honour and Worship, which
 is due to Christ, must be referr’d to the Glory of the
 Father, as a higher End. And then Christ is to be wor-
 shipped only as Mediator ; which was the Thing to be
 prov’d.

And now my Hand is in, I cannot pass by a notable
 Observation the Dr. makes in the next Page ; which,
 when it cannot shew the Weakness, does greatly betray
 the Craft of the Observer. It is this, *Serm. p. 181.* ‘ I
 ‘ may just observe (says the Dr.) the strict Accuracy
 ‘ of the Apostle’s Expression, *GOD the Father* : not *GOD*
 ‘ absolutely, nor *GOD, his Father*, as some affect to speak,
 ‘ but *GOD the Father*, intimating that the Son is *GOD*
 ‘ also, and therefore for Distinction sake, he adds, *the*
 ‘ *Father*, expressing it thus, to the *Glory of GOD the Fa-*
 ‘ *ther*’. I would ask the Doctor’s Leave *just to observe*
 upon this Passage, that since he dislikes the Expression,
GOD his Father, it is plain he thinks, it intimates some-
 thing that is inconsistent with his Notion, even that the
 Son is not *GOD* in the same high Sense, that the Fa-
 ther is. So that if this Expression be found in the ho-
 ly Scriptures, the Dr. must renounce his Notion, that is
 inconsistent with it. For it can no more be reconciled
 to his Scheme, when it is cited from the Bible, than
 when it is cited from Dr. Clark. Now, it is evident to
 the meanest Reader, that the New Testament abund-
 antly warrants this Phrase, which Dr. W. finds fault
 with. It often styles Christ, *The Son of GOD* : But, if
 Christ be the Son of *GOD*, then I am sure *GOD* is *his*
Father. Christ says, *My Father-your GOD*, John VIII. 54.
my Father—my GOD, XX. 17. that is, *GOD, my Father*.
 Again, the Apostles frequently used the Phrase, *GOD*
even the Father of our Lord Jesus Christ, that is, *GOD,*
Christ’s Father, Rom. XV. 6. 2 Cor. I. 3. XI. 31. Ephes.
 I. 3. Col. I. 3. 1 Pet. I. 3. Moreover, we have the ve-
 ry Expression, that the Dr. cavils at, in the Scrip-
 ture, in so many Words, Rev. I. 6. *GOD, even his Fa-*
ther. I hope the Dr. will take Care, the next time he
 blames our Expressions, not to involve the Sacred Scrip-
 tures also in the Censure.

To return : Two other Texts I urged to prove, that Christ is to be worshipp'd as Mediator, were *Rev. I. 5, 6. and v. 12. Unto him that loved us, and wash'd us from our Sins in his own Blood, and hath made us Kings and Priests unto GOD and HIS FATHER ; to him be Glory and Dominion, for ever and ever, Amen. Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. : And I remark'd, that the Reason here assign'd for giving Glory, &c. to Christ, is, not that he is the Supreme GOD, but because he is the Lamb slain, and loved, and washed us ; that is, because he is the Mediator between us and GOD, his Father, to whom he makes us Kings and Priests. For an Answer to this I am referr'd to the Doctor's Defence, p. 276, 277. I have turn'd to these Pages, but find nothing there, relating to these Texts in particular. All that he says, equally concerns every one of the Texts, that I have now cited, and amounts only to this, ' That these Texts do not speak of the Foundation of Christ's Worship, but only of the moving Reasons, which incite us to pay it. ' I laid open the Vanity of this Distinction, *Unity, p. 42.—45.* and there largely answer'd these Pages of the Doctor's Defence, to which he now refers ; and I particularly observ'd, that the Motives of Worship and Honour are the very same with the Foundation of it. This I shall now farther illustrate, and prove.*

Christ's Title to Worship is either *immediate*, or more *remote*. The *immediate* Foundation of it, is the Command of GOD : The more *remote* Foundations are, Christ's Authority and Excellencies. His essential Perfections qualify him for receiving an universal Authority : His Authority, or Dominion is the Reason of GOD's commanding us to worship him : And GOD's Command is the only *immediate* Foundation of Christ's Title to *Worship* : Tho' 'tis true, his Excellencies and Dominion are immediate Foundations of his Title to *Honour* and *Esteem*. Now, whichsoever of these things is consider'd as the *Foundation* of Christ's Title, it is plain, that the same is also the *Motive* to it. All of them are both Foundations and Motives of *Honour* and *Esteem* ; and are Motives to no other Kind, or Degree of *Esteem*, than what they are Foundations of. His being honour'd by the Father with universal Dominion, and with a Title to *Worship*, is a

Motive to esteem him as our King, and Mediator; but cannot, with any Justice, be urged to move us to esteem him upon the *alone* Account of his natural and absolute Perfections. And, on the other hand, his *Perfections*, consider'd in themselves, are the proper Motives to excite us to esteem him upon the Account of them, but are not alone sufficient to stir us up to pray to, or thank him: Since GOD's positive Command is also necessary. However, as they are remote Foundations of his Title to *Worship*; so they are proper Motives to induce us to pay it; for as much as they discover the Reasonableness of the Duty, and shew us, that he is worthy to receive a Title to it. And so there is no Motive to the Worship of Christ, but what is also a *Foundation*, either *immediate* or *remote*, of his Title to it.

To apply this to the Texts now under Consideration: We are told, *John V. 22, 23. The Father hath given all Judgment to the Son, that all Men should honour the Son; and Philip. II. 9, 10, 11. GOD highly exalted him and gave him a Name—that every Knee should bow—and that every Tongue should confess, that Jesus Christ is Lord.* Dr. Waterland would suppose, this is urged only as a Motive to excite us to honour and worship the Son, and that it is not a Foundation of his Title to Worship. Let this be granted, yet, 'tis plain, it can be a Motive only to *Mediatorial* Worship. For, the Father's GIVING him *Authority*, and a *Name*, would never convince Men, that Christ is the Supreme GOD, or incite them to worship him as such. But the Truth is, the *Foundation*, and *Motive* are the very same thing, only consider'd in two different Views. And, consequently, if these Texts speak of the *Motive*, they must also speak of the *Foundation* of Worship. And so, 'tis plain, the Foundation of Christ's Title to worship is the Father's exalting him, and giving him a Name and Authority.

Again, if we apply this to the two Passages in the Revelation, *Ch. I. 5, 6. and V. 12.* we shall there also see the Uselessness of the Doctor's Distinction. Christ's being slain for us, his loving us, and washing us from our Sins, are indeed very proper *Motives* to induce us to honour and worship him; and are, at the same time, *immediate* Foundations of his Title to our *Esteem* and *Love* for these particular Instances of his Goodness: and they are also *remote* Foundations of his Title to our *Worship*.
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For his loving us so as to lay down his Life for us, was one Reason why the Father loved him. * The Father's loving him was the Reason of his giving all things into his Hands. † And this is the Reason of his commanding us to worship him. I shall only add, that this cannot be justly urged as a Motive to the Worship of Christ under the Character of Supreme G O D, since it was not the Supreme G O D, but the Man Christ Jesus, that was slain.

Upon the whole, it is clear, that these Texts speak of the Foundation of Christ's Title to Worship; that this Foundation is the Gift and Command of the Father; and that it can give him a Right to no other than Mediatorial Worship. And it is still incumbent upon the Dr. to produce the Texts, that speak of any higher kind of Worship due to him: Which he has not yet attempted to do.

I now return to the Doctor's Preface. He owns, p. 45. ' That Prayer and Thanksgiving consider'd merely under the Notion of asking a Favour, or giving Thanks for it, do not suppose any Divine Excellency in the Person we ask of, or give Thanks to.' It appears then, that Prayer and Thanksgiving, consider'd under this Notion, may be offer'd to Christ without Peril of Idolatry, tho' he be not suppos'd to be the One G O D. ' But (adds the Dr.) Prayer and Thanksgiving in the Religious Sense, consider'd as Acts of Worship, suppose Divine Excellency in the Object we address to.' Here again he endeavours to impose upon his Readers with a Word of a double Meaning. If, by Religious Sense, he means the Sense in which Writers on Religion generally use the Words, Prayer and Thanksgiving, as signifying Acts of Divine, or Ultimate Worship; and would have Prayer and Thanksgiving, taken in this Sense, to suppose Divine Excellency in the Object; I shall be as far from contradicting him, as I am from seeing how this is to his purpose. But, if by Religious Sense, he means Prayer and Thanks for Spiritual Blessings, address'd to an unseen Being above us, for instance, to the Mediator; and would have Prayer and Thanksgiving, in this Sense, to suppose Di-
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* John X. 17. Therefore doth my Father love me, because I lay down my Life.

† John III. 35. The Father loveth the Son, and hath given all things into his Hands.

vine or *Supreme* Excellency in the Object ; I shall have the Comfort of seeing him opposed therein by all Mankind. I am sensible, had he *ingenuously spoken his Mind*, without any *Doublings or Disguises*, he would have declar'd himself plainly in the former Sense. And then his Assertion would have been true in it self, and his Reason would have confirm'd it ; it being certain, That if ' GOD has commanded all Worship, properly such, ' to be paid to GOD alone ', it must suppose *Divine* Excellency in the Object, to which it is address'd. But he was not to talk so plainly, because then every one would have seen the *Impertinence* of the Remark. Besides, he would have gain'd no Advantage by it: Since his Principle, *viz.* That all Kinds of Worship are appropriated to GOD, has been fully confuted by many Considerations.

The Learned Dr. p. 47. undertakes to demonstrate what no one ever denied, ' That Prayer and Thanksgiving consider'd under such precise Formality, as Expressions ' or Marks of Honour, rest upon the same Foundation that ' Honour doth ; that is, upon the intrinsick Excellency of the Object.' I readily grant this, and own his Proof to be strict Demonstration. And I grant also, ' That Worship must be consider'd as an outward Expression or Mark of Divine Honour, when once it is appropriated to the one only greatest and most excellent ' Being : ' That is, that all the Worship which is appropriated to the Supreme GOD, (*viz.* *Supreme, or ultimate* Worship) is an Expression or Mark of Supreme Honour, and of the Supreme Excellency of the Object. And yet there may be *Mediatorial* Worship (which GOD could not appropriate to himself, because it cannot at all belong to him) that is an Expression, or Mark of no other Honour, than what is due to the Mediator. This makes his Demonstration entirely useless against me. For he builds upon a sandy Foundation, taking it for granted, that all *Kinds and Degrees* of Worship are appropriated to GOD, which, I will venture to say, I have demonstrated to be false.

The Dr. in the Margin, endeavours to illustrate this Matter, for the sake of common Readers. I like his Instance mightily, because it will illustrate my Reply as well as his Observation. I will take the History in the Light, in which he has set it. *Darius* made a Law, ' that

‘ that no *Petition* should be offer’d to any one, for *thirty Days*, save to the King only, under Pain of High Treason. By that Law, *Petitions*, for such a Time, were appropriated to the *Crown*, became Ensigns of *Royal Dignity* and *Majesty*, and Acknowledgments of *Sovereignty* in the Person to whom they should be offer’d.’ The Application that I must make of it is this: *GOD the Father*, has made a Law, that no *Religious Prayer*, or *Thanksgiving*, should be offer’d to any one, save to himself, the *Father only* (*HIM*, a single Person, *only shalt thou serve* *) under Pain of *Idolatry*: By that Law, *Religious Prayer* and *Thanksgiving* are appropriated to the *Father*, become Ensigns of *Paternal Dignity* and *Majesty*, and Acknowledgments of *Sovereignty* in the *Person*, to whom they should be offer’d. If this be so, I leave the *Dr.* to make what Use he can of it. The Truth is, *That Prayer* and *Thanksgiving*, which is appropriated to *GOD the Father*, is such as considers the Person address’d to, as the *ultimate* Object of *Worship*; and not that which is due to the *Mediator*. This may be illustrated by supposing another Circumstance added to the History. Suppose *Darius*, after part of the *thirty Days* was expir’d, had issu’d out a new Decree, forbidding any Subject to approach *immediately* into his Presence, and requiring them to petition him, *thro’ his Son*, that is, to bring their *Petitions* to his Son, that he might immediately present them to the King. In doing this, the *Petitioners* could not have been charg’d with *High Treason*, provided they had approach’d the Prince only as a *Mediator* between the King and them. So, since *GOD the Father* has forbidden us to approach himself *immediately*, and has required us to offer up our *Worship* thro’ *Christ*; we cannot be accus’d of *Idolatry*, forasmuch as we do not terminate our *Worship* on *Christ*, but only apply to him as the *Mediator*, to carry up our *Prayers*, and to make them acceptable to the *Father*; which, surely, is no Ensign of *Sovereignty* in the *Mediator*. Thus

* As to his Remark, *Serm.* p. 143. *Marg.* ‘ That the *Personal* Characters of *Thou, Thee, He, Him*, are applied to a whole People, or Nation, collective-ly consider’d;’ it will do him no Service, unless he could prove, that, in fact the whole Trinity, like a Nation, is figuratively consider’d as one Person, and address’d with the personal Characters, *Thou, Thee*. But this he can never do, because *wherever* we know that more than one of the Persons speak together, they say, not, *I, Me*, but *We, Us*. See the Places of Scripture. *Unity*, p. 9.

Thus it appears, that the learned Dr. has not been able to raise any considerable Objection against our Doctrine of *Mediatorial Worship*; and that my Position stands yet unshock'd, viz. That the Worship of Christ is founded on his *Mediatorial Office*, and on the Father's Gift and Command. The Dr. next attempts to prove the contrary, and offers at two Reasons, p. 49.

The first is, ' That *Divinity* is the only Foundation of any Religious Worship, ' If he means, that *Supreme Divinity* is the only Foundation of *Ultimate Worship*, or that *Subordinate Divinity* is the Foundation of *Mediatorial Worship*, I shall not dispute it. But if he meant, that *Supreme Divinity* is the only Foundation of *Mediatorial Worship*, or that *Subordinate Divinity* is the Foundation of *Ultimate Worship*; I am satisfied, he will not now defend it.

He adds, ' And it is worth observing, how naturally and how easily this falls in with the Commands to worship Christ; since the same Scriptures, which declare him to be adorable, describe him also as GOD, and together with the Name, ascribe to him likewise those Divine Perfections, which make up and form the Idea signified by so august and venerable a Name. ' Now, I freely admit, that the Scriptures call Christ GOD; but it should not be conceal'd, that they represent him to be GOD the Son, or the Son of GOD, a Spirit distinct from GOD the Father, and subordinate to him; not the invisible GOD himself, but the IMAGE of the invisible GOD, Col. I. 15. not the most high GOD, but the Son of the most high, Luke I. 32. not the only true GOD, but his Son, and sent by him, John XVII. 1, 3. and we are expressly assur'd, that the Father is the GOD of God the Son, Heb. I. 8, 9. 'Tis true also, that the Holy Scriptures ascribe great and high Perfections to the Son, but yet they always teach us, that he owes them to his Father's Power and Gift. Has he all Authority in Heaven and Earth? It was given him, Matth. XXVIII. 18. Has he Power to raise the Dead? It was given him, John V. 26. Is he above all, and over all? Surely the Father is excepted, who put all Things under him, 1 Cor. XV. 27. Is he Lord of all? GOD made him so, Acts II. 36. Doth the Fulness of the Godhead dwell in him? 'Tis because it pleas'd the Father, that all Fulness should dwell in him, Col. I. 19. Does the Son know all things? It was his Father

ther that taught him, John VIII. 28. Are all things, that the Father has, the Son's? It is because all things are deliver'd to him by the Father, Matth. XI. 27. Take all this together, and it is strange if any Man can suppose, that the Scriptures set forth the Son as equal to the Father, and as an Object of *Supreme* Adoration. I now say in my turn, It is worth observing, how naturally and how easily this Description of Christ falls in with the Commands to worship him; since the same Scriptures which declare him to be adorable only as Mediator, describe him also as God in a subordinate Sense, and inferior to God the Father in Titles, Attributes, and Relations.

2. The Dr. urges, ' That the Mediatorial Office will cease at the Day of Judgment, and therefore cannot be the Foundation of that Worship, which will continue beyond it, even for ever and ever, as Christ's Worship will'. I reply, (1.) Two of his Texts cited to prove, that Christ shall be worship'd for ever (viz. Heb. XIII. 20, 21. and 1 Pet. IV. 11.) appear to me to be Doxologies to the Father. (2.) Two others, (viz. Rev. I. 5, 6. and V. 12, 13.) at the same time, that they ascribe it for ever and ever, speak expressly of Mediatorial Worship, as I before proved. To these I add one more, Rom. XVI. 27. To GOD only wise be Glory, THRO' Jesus Christ FOR EVER, Amen. Here the Apostle considers him as Mediator, for ever; which expresses as long a Duration as those other Texts, in which Glory is ascribed to him for ever, as Rom. IX. 5. 2 Pet. III. 18. (3.) When the Mediatorial Office shall cease, the Son is not to be exalted higher than before; but the Son, having deliver'd up the Kingdom to GOD, even the Father, shall himself be subject unto him that put all Things under him, that GOD may be all in all, 1 Cor. XV. 24, 25. And if he is not to be worship'd now, as Supreme GOD, he cannot be worship'd as such afterward. (4.) I do not take the Words, For ever and ever (or as the Greek is literally render'd, To Ages, To Ages of Ages, To the Day of an Age) to signify more than To the End of the World, and of the Mediatorial Kingdom; as they are explain'd, Psal. LXXXIX. 37. His Throne shall be establish'd for ever, as the Moon, that is, throughout all Ages of the World. And so the Worship of Christ is not proved to be more than Mediatorial.

I demanded of the Doctor a plain Scripture-Text, where it is said, that Christ is to be worship'd as being G o d, equal to the Father. He now owns, in so many Words, p. 50. ' That the Scripture has not in *express* Terms said, ' that he is to be worship'd on that particular Account ' . Why then will the Dr. assert it ? Because it *follows of course* (he says) from the Doctrine *there laid down* . This I have just now confuted largely. I only add, Is it not unaccountably strange, that the Scripture, the only Rule of Worship, should omit giving us an Account of this Foundation of the Worship of Christ ; when it is (as he says, p. 26.) *the greatest Impiety not to worship Christ, as one G O D with the Father* ? If it be a Matter of so great Importance, I cannot persuade my self, that a good G o d would have left us so much in the dark about it, as never to give us one single express Rule, or Example of Worshipping Christ as one G o d, equal to the Father. And, if learned and acute Heads were able to infer it from Scripture Principles, yet it would not be easy, nor possible indeed, for the Bulk of Mankind to do it. Besides, if the Son be equal to the Father, I cannot see why the Scripture should not have taken full as much Care, in express Words, to secure his Honour and Worship as the Father's.

I shall finish my Remarks on this IVth Head, with observing, that here, where the Dr. was to prove, *that there is no such thing as Mediatorial Worship* ; he takes it for granted, *that all Worship is appropriated to G O D*, and builds all his Arguments upon this Supposition. And under the III^d Head, where he was to prove, *that all Worship is appropriated to G O D*, he takes it for granted, *that there is no such thing as Mediatorial Worship*. A little Logic will suffice to shew the Vanity of such a way of arguing, as discovers the Weakness either of the Advocate, or of the Cause he undertakes, and sometimes of both.

V. A fifth Particular, of which the Dr. takes Notice, is, That I said, he has given up both Points to us, *viz.* That the Son is G o d in a *lower* Sense of the Word, G o d, and that he is to be worship'd only as Mediator. The Dr. answers, p. 50. ' The Father may be *primarily* and *eminently* G O D, Creator, and Object of Worship, without supposing him to be God in any *higher*, or any *different* Sense of the Word, G o d, Creator, &c. This is certainly as mysterious and inconsistent as before. A G O D in the *eminent* Sense is undoubtedly a G o d in a *higher* Sense (*Eminent*

ment being only a *Latin Word* for *Higher*) than one who is not *G O D* in the *primary* and *eminent* Sense. But the Dr. will have it, that 'a different *Manner*, or *Order* of existing or operating may, in many Cases, be sufficient to ground an *Emphasis* upon (as might be proved by plain Instances) without recurring to a *higher* and *lower* Sense of the Words.' If the Dr. will please to produce but half *Eight and Twenty* Instances to prove this, I shall believe it; which as yet I cannot do; because it has much the Air of a Contradiction. Besides, he here goes upon the Supposition that the only Difference between the Father and the Son is a different *Manner* or *Order* of existing or operating; whereas I had proved, and he not disputed it, that they are two distinct Spirits. And, if they are so, he must own, that then the Father is *G O D* in a higher Sense than the Son: and that a Subordination of the Son implies, that he is a Spirit or Being inferior to the Father.

I charg'd the Dr. with a Contradiction for saying, 'Each Divine Person is an individual intelligent Agent, and yet all together but one undivided intelligent Agent.' To clear it, he says, p. 51. 'Undivided, or individual intelligent Agent, like the Phrase, *Individual Being*, may admit of a stricter, and of a larger Sense.' I reply, Tho' the Phrase, *Individual Being*, will admit this Distinction, yet, *individual Agent* will not. For tho' many individual Beings, or Men, composing a Senate, may be called, One individual Being, or Parliament; yet those several Individual Agents cannot, I conceive, consider'd all together, be called one individual Agent. Or, if they can, and the Dr. would call the three Divine Persons, *One Agent*, in this Sense; he is certainly no better than a *Tritheist*.

I have now examin'd, and answer'd every thing that Dr. Waterland has advanced in Opposition to me, in his *Preface* to his *Eight Sermons*. If he shall think this Reply deserving his Notice, I expect, he will consider the Whole of it, and not slip over Things of Weight, without either owning, or denying them, as he did with Regard to the *Unity*. I cannot but throw together here several important Considerations urged in that Pamphlet, to which he has not vouchsafed to say one Word. I prov'd, that the Father, and Son are *two distinct Spirits*, because they have distinct Understandings, and Wills; because the
Son

Son suffer'd, as the Father did not; and the Son was sent by the Father. Which Principle indeed the Doctor takes Notice of so far as to pronounce me an *Arian* upon the Account of it; yet he does not endeavour to confute it. Yea, on the contrary, notwithstanding his condemning me, he has himself asserted the same, when he calls the Father and Son, *Distinct Substantial Things*, Sermon. p. 12. For *Two Distinct Substantial Things* are certainly *Two Distinct Substances* or *Spirits*. I prov'd the Word *G O D*, to be a *relative Title*; and shew'd the Vanity of the Doctor's Distinction of its being taken sometimes *essentially*, and sometimes *personally*; and that the Scriptures represent *G O D*, as *one Person*, by the Words, *I, Thou, He, &c.* These things reach to p. 16. I proved, from *Heb. I. 8, 9.* That Christ, as *G O D*, has a *G O D* above him; and from *Heb. VII. 1. Luke I. 32.* That the Father, in Contradistinction to the Son, is the *most high G O D*, p. 31. I urg'd, that the Father, not the Son, is call'd, *the True G O D*, 1 *John V. 20.* for a Reason which the Dr. has no where answer'd, p. 35. I observ'd, that all the Worship, which is appropriated to the Supreme *G O D*, is, in Scripture, appropriated to *one Person*. I proved, both in general, and in Particulars, that all the Worship, which is due to Christ, must redound to the Glory of *G O D* the Father; and terminate upon him, p. 45.—49. I shew'd the Weakness of the Doctor's Objection, from *Satan's* desiring Christ to worship him, p. 53. (not to mention many other incidental Matters.) These things, I am sure, are very material, in the present Controversy, with the Truth of which his Scheme cannot consist. Yet he has entirely overlook'd them all in his *Remarks*. He best knows the Reason of this Conduct: But I must needs say, in his own Words, *Preface*, p. 10. 'That by his deep Silence, in respect of some of the most considerable Difficulties, he seems *tacitly* to allow that they are not capable of any just and solid Answer.' And I shall be the more confirm'd in thinking so, if he shall refuse this second Challenge. I am willing to have this Controversy sifted to the Bottom; and by *G O D's* Grace shall spare no Pains that can any way contribute to it. I am surpris'd of the Treatment I must expect, if the Dr. shall reply, by what I have met with already, and by the Temper of the Man I have attack'd. But when I am insulted and despised in the Company of two of the Greatest Men in the learned World, Dr. *Whitby* and Dr. *Clark*, whom he ought to have *reverenc'd*; I can be contented, and go on with Courage, in doing what I am able, to explain and defend the Truth, as it is in *Jesur*.